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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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### CIRCLE CHURCH - 'PRAISE HIM IN THE MODULE'

By JAMES C. HEFLEY

One of the fastest growing churches in America thrives in an area usually considered a graveyard by evangelicals.

Chicago's "Circle Church" is sandwiched between a crumbling ghetto and the University of Illinois Chicago Circle campus where students have stormed the ROTC building. The Teamsters' Local 710 provides a 700-seat auditorium, a suite of offices, and a new \$10,000 organ rent-free.

In less than four years Circle has grown from 28 to more than 500 in attendance with an average of 40 first-time visitors per Sunday. Just as impressive is the disparate congregation Circle attracts — not the type usually seen in an evangelical worship service.

The congregation is mostly young (17-30), urban, inter-racial (white, black, Oriental). College students (including medical and nursing students from the nearby world's largest medical center) make up the largest group with young urban professionals coming on strong. There are a sprinkling of suburban families who drive in from up to 50 miles. Hair styles and clothing vary from the traditional to the bizarre.

Affiliated with the Evangelical Free Church, Circle is conservative in theology but uniquely innovative in methodology and ministry.

"A group of us felt the typical evangelical church was not relevant to the urban world," recalls founding pastor, David Mains. "The 'norm' is to speak with authority and expect people to listen. But today's youth have been trained to ask questions, probe, and find out things for themselves. We wanted a church where people feel free to follow this learning process."

"We also felt the typical church didn't have its entire membership involved. Not just in such mechanics as, 'What color should we paint the church nursery?' But in the actual worship and ministry of the church."

To meet the first need, Circle

has junked the traditional Sunday school for youth and older adults. Instead, there are "interaction" groups after the 9:30 worship service where leaders "guide" the discussion of Bible passages and doctrines, topics of current interest (abortion, pollution, racism, civil disobedience, women's rights, etc.), and methods of ministry (writing, painting, tutoring underprivileged children, audio-visuals, etc.). There is always one group that dialogues with the preacher of the morning.

All five members of the pastoral staff plus people from the congregation participate in varied expressions of worship: Bible exposition, prayers, Scripture reading, life response, music, drama, poetry, audiovisuals, etc.

Each of the 125 active members must participate in some special ministry to maintain membership standing. This works as follows:

Each member "registers" in a "module" of ministry or service. Examples of modules are: neighborhood work (tutoring, children's clubs, community service, etc. guided by black staffer Clarence Hilliard); international students (Bible studies, friendship evangelism, etc. coordinated by Chinese staffer Ka Tong Gaw); hospitality (led by staffer Al Nestor); music (served by minister of music Larry Mayfield); mass communications, the arts, family, etc.

The autonomous modules function as small specialized congregations within the larger body. A module having 8 per cent of the total church membership may elect a representative to the official church council or board. All new church members are channeled through the modules.

"The modules join people together with common talents and interests," notes Mains. "There they can best exercise the gifts of the Holy Spirit."

Circle is not entirely self-supporting. Aid comes from Evangelical Free churches and individuals who see Circle as a missionary outreach.

### NEWS FROM THE SYNOD OF THE CHRISTIAN REFORMED CHURCH 1971

by REV. L. T. SCHALKWYK

#### PRAYER SERVICE

Monday evening, June 7, delegates assembled for the Synodical Prayer Service. While in former years this service was held in a church building, it now was convened in the Fine Arts Centre of Calvin College. This is a one million dollar building. On the huge platform tables for all delegates had been placed.

There were over 150 delegates, faculty advisors and representatives of Synodical Boards. With an average of 8 persons to a table, the reader can figure out how many tables that platform can accommodate!

Another feature in the Fine Arts Building are the many small lamps, suspended from the ceiling. They give the impression of stars in a dark firmament. I started to count them (before the service, of course!), but I lost track. Later the janitor informed me that there are in total more than one thousand lamps.

When the sermon was to begin, all these stars were dimmed: dusk settled on us. One Canadian elder whispered to me: "Ze denken ze."

ker, dat we nu wel kunnen gaan slapen."

But we did not sleep, for the prayer service was a real spiritual blessing. Rev. L. J. Hofman explained the text of James 4:8, "Draw nigh to God and He will draw nigh to you." With Old and New Testament texts he showed us, how before touching the work of the Lord at Synod, we should cleanse our hands in the blood of the Master. Only so we can draw near to the Lord and His cause.

In accordance, all delegates prayed aloud in unison:

"Our Covenant God and Father, we come to you in Jesus' Name. We come boldly, because of your gracious invitation, yet with reluctance because of our sin. We bless you for mercy mightier than our rebellion and grace greater than our sin."

Teach us to recognize authority, the authority of your Word. Teach us to discuss the questions of our day in the light of the wisdom of your Word . . ."

Such was the evening before the sessions of Synod.

#### CANDIDATES

Synod convened at 9 A.M. Tuesday morning. After devotions, the greater part of the morning was taken up by elections for officers of Synod. For the first time in history, two Canadian ministers were voted into the executive: Rev. P. M. Jonker as vice-president and Rev. A. Kuyvenhoven as second clerk.

Upon recommendation of the Seminary Faculty and after interview by the Calvin Board of Trustees, Synod declared about 50 students as candidates for the ministry in the Christian Reformed Church.

According to information given to me the following candidates hail from Canadian homes:

Harold De Jong  
Henry De Moor  
John De Vries  
Homer Samplonius  
John Vander Borgh  
Sieds Vander Meer.

#### FRATERNAL DELEGATE

An interesting visitor of Synod was the moderator of the Reformed Presbyterian Church. He mentioned as one of the connections between the two denominations Rev. B. Madany. He was educated in the Reformed Presbyterian Seminary in Pittsburgh and is now the Radio Minister of the Arabic Broadcast of the Back to God Hour.

He also mentioned our common membership in the Reformed Ecumenical Synod. But, said he, we are worried about Bible criticism in the Netherlands and this puts a strain on the R.E.S.

The Reformed Presbyterian Church has about 60 congregations in North America. They hail from the Covenant Church in Scotland and do not have organ, piano or any other musical instrument in their church services.

They operate the 1,000-student Geneva College close to Pittsburgh, Pennsylvania. Here smoking, drinking dancing are strictly forbidden.

#### DE WACHTER

The Publication Committee had a proposal to terminate the publication of De Wachter by 1973. Every year it loses about 250 subscriptions. It now has only 2,600 subscribers and the annual deficit increases. By a narrow 69-72 vote De Wachter was saved from extinction.

Rev. J. Van Harmelen has a regular column in this periodical. He said: "De Wachter blijft voorlopig. Maar het heeft meer abonnees nodig, als het wil blijven bestaan."

#### PUBLICATION COMMITTEE

Since a few years the Christian Reformed Church has a Publication Committee which publishes all the materials of the Chr. R.C. (The Banner, De Wachter, Sunday school, catechism and the like).

Rev. A. Kuyvenhoven was appointed full-time Theological Editor. Also a full-time Pedagogical Editor was appointed, a teacher of one of the Grand Rapids schools. A full-time journalist will be added: Ruth Hasper, who graduates from Calvin College and has worked with the Student paper Chimes.

#### HOMOSEXUALITY

Synod also has a Committee to study the homosexual problem. To

this Committee was added Dr. Melvin D. Hugen.

#### SALARY MINISTERS

Synod decided to raise the pastor's salary in needy churches with \$500.—, due to increased cost of living and spiralling inflation. The children's allowance was set at \$250.— for each child, up to age 19. Over and above this salary Synod also stipulated "car allowance". This takes the place of the previous "mileage allowance", since also depreciation and not only the actual cost of mileage should be included.

#### SMALL CONGREGATIONS

Synod decided that from now on congregations of less than 30 families will not receive denominational financial help in the calling of a minister, except in special cases.

Only when they have reached about 30 families, will they be encouraged to call a pastor.

At that level the Fund for Needy Churches will pay about 50% of the salary. Since this is of direct importance to several congregations in Canada, I here-with quote a second decision:

"Synod instruct the F.N.C. Committee to study those churches which number less than 30 families and have not shown any growth for some time; in order to determine whether continuation of denominational financial assistance is warranted. The investigation — in loco when necessary — must take into account the history of the church involved, the local situation, geographical location, evangelistic program and proximity of other churches."

The Committee shall work with the consistory of the church involved and the classis in which the church resides."

#### MINISTERS FROM OTHER DENOMINATIONS

A lengthy discussion developed on the floor of Synod about the need for ministers from other denominations. This was occasioned by two matters before Synod:

1. The admittance by classis Hudson of Rev. Brent Averill as a candidate for the ministry in the Christian Reformed Church. Rev. Averill is a minister of a Congregational Church.

2. The other matter was the refusal by Synodical Examiners to admit Rev. Robert Eggebeen to such candidacy at classis Muskegon. Rev. Eggebeen is a minister of the Reformed Church in America.

The discussion centered on what constitutes "the need", mentioned in the Church Order. Is it the inner need of a minister, because he wants to leave his own denomination and join the Christian Reformed Church? (Rev. Eggebeen.) Or is it the need of a certain congregation which is looking for a minister specialized in sex- and drug problems? (Rev. Averill.) Or is it the need of the denomination?

If it is the last, there is no need, for 48 candidates were approved this year and many are to follow in the coming years.

In the future we can expect more reluctance at Synod to admit ministers from other denominations.

#### EMERITUS

Synod approved the emeritation of the following Canadian ministers:

Rev. D. J. Scholten of Exeter, Ont., June 30, 1970. Rev. Scholten

(Continued on page 2)

### National Presbyterian and Reformed Fellowship adopts statement of purpose and proceeds with plans to incorporate

(Grand Rapids, Michigan) Fifty pastors and elders of 10 Reformed and Presbyterian denominations or groups met for two days in Atlanta to make plans for an incorporation of the National Presbyterian and Reformed Fellowship. The meetings were moderated by Dr. G. Aiken Taylor, editor of the Presbyterian Journal.

The statement of purpose, which will be incorporated into the constitution, reads as follows: "The present crisis of identity and continuity in Presbyterian and Reformed Churches in the United

States of America calls for immediate, urgent and active obedience on the part of all those who acknowledge the sovereign authority of Jesus Christ, the only King and Head of His Church, as He rules it through the infallible Scriptures of the Old and New Testaments, the Word of God written, and by His Holy Spirit. "The purpose of the National Presbyterian and Reformed Fellowship in this crisis is to join for encouragement and mutual assistance those who seek in our time the unity of a pure witness to the Word of God and the testimony of Jesus Christ in the communion appointed by Christ through His apostles and prophets in the New Testament. Reformed doctrine and Presbyterian church government furnish the basis for this communion and the thrust toward a Scriptural ecumenism that is both contemporaneous and dynamic."

Membership in the NPRF will consist of ministers and elders (or their equivalent) who subscribe to the Purpose and to the doctrine set forth in the classical Reformed confessions. The NPRF will be incorporated in the State of New York.

Several persons were present from the United Presbyterian Church in the USA (Northern) and the Presbyterian Church in the US (Southern) which are seeking to unite in what will then be called the Presbyterian Church (USA).

In the present unrest and turmoil in the American churches, especially in the larger Presbyterian Churches, the NPRF seeks to find in the Scriptures a thrust toward a true ecumenism that differs essentially from the current merger efforts between the large Protestant denominations.

(RES)



GRAND PRE NATIONAL HISTORIC PARK, NOVA SCOTIA,

site of one of the earliest French settlements in the province. The park contains a church model of the same period as the original Church of St. Charles, a museum of Acadian relics, a statue of Evangeline, an Acadian well, old French willows and attractive gardens.

(Photo courtesy of the Nova Scotia Travel Bureau)



# A. A. C. S.

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## The Synod of the Christian Reformed Church 1971

(Continued from page 1)

now resides at 14 Montour Place,  
Brantford, Ont.

Rev. H. Numan Sr. of Colling-  
wood, Ont., January 1, 1971. Rev.  
Numan now resides at 723 Mo-  
hawk Rd. E., Hamilton, Ont.

### NEW FORM FOR BAPTISM

Many remarks were made on the  
new proposed forms for baptism.

Rev. A. Dreise of Cornwall, Ont.  
remarked that ultimately parents  
cannot lead a child to discipleship.  
The Holy Spirit must work in its  
heart. Therefore he regretted that  
in the vows the Holy Spirit is not  
mentioned at all.

Rev. D. Hart of Montreal, Que.  
pointed out that in the form for  
Baptism of Adults the vows do  
not mention sin or repentance.

An *overture* noted a shift of  
emphasis from the objective teach-  
ing of the Scriptures to a sub-  
jective preoccupation with the  
emotions of the worshipper.

Another objection was that the  
vow "to acknowledge the doctrine  
which is contained in the Old and  
New Testament" is weakened to  
"affirm the truth of the christian  
faith". Another objection was that  
Christian education receives less  
emphasis, since the promise to  
"cause them to be instructed there-  
in" is omitted.

Synod approved that churches  
make use of the proposed bap-  
tismal forms for a trial period of  
three years.

The Liturgical Committee was  
asked to consider some changes.

Synod gave final approval to the  
new Form for Ordination. These  
forms will be available in a book-  
let.

### THE WEEKEND

Part of the Synodical experi-  
ence is the weekend that sepa-  
rates the two weeks of meetings.

During the first week Synodical  
meetings go on till Saturday noon  
and even after that hour com-  
mittee meetings are held. So most  
delegates are stranded for the  
weekend in Grand Rapids. Some  
stay on campus, others are invited  
to homes, but all share in worship  
and communion services of one  
of the 50 churches of this Chris-  
tian Reformed Jerusalem.

It was my privilege to stay  
from Saturday evening to Monday  
morning in the home of Rev. &  
Mrs. J. Vanderploeg. This was a  
relaxing and enriching experience.

Relaxing, because Rev. Vander-  
ploeg has a good sense of humor.  
He told me how — when he was  
a child — his church had Dutch  
services only. Sometimes the chil-  
dren would not understand the  
meaning of the "Holland lan-  
guage". He had difficulty with  
the psalm "God zal zijn waarheid  
nimmer krenken". The only crank  
he knew about was that of the  
Model T Ford. How one could  
crank the waarheid, was beyond  
his comprehension.

It was not only a relaxing, but  
also an enriching experience. Rev.  
Vanderploeg has been editor of  
The Banner for fifteen years, serv-  
ed on the Board of Pine Rest  
Psychiatric Hospital for 10 years,  
was active in starting the Re-  
formed Bible Institute and served  
as one of its Directors. He was  
delegate or officer or reporter at  
about 20 Synods.

It was this varied background  
that made the conversations so in-  
teresting.

At the First Cutlerville church  
we met Mrs. G. A. Lyzenga, whose  
husband was killed in a car acci-  
dent in Canada while he was a  
pastor at Jarvis in 1950. She asked  
me to give her greetings to all  
Canadian friends.

Also greetings from the former  
home missionaries Rev. R. Bos,  
Rev. M. Dornbush, Rev. H. Moes  
and Rev. A. Persenaire.

It was back to work Monday  
morning, June 14 at 8.30 A.M.

(To be continued.)

## GENERAL SYNOD OF THE CANADIAN REFORMED CHURCHES

③

On Monday, June 7 the dis-  
cussions in the sessions started  
on the report of the Committee  
for contact with the Orthodox Pres-  
byterian Churches. The same dif-  
ference of opinion, shown by the  
overtures which had been sent by  
the churches to this Synod, became  
evident. Several of the delegates  
expressed the view, that there is  
no unity of faith between the Orth.  
Presb. Church and the Canadian  
Ref. Churches. They pointed to  
the Westminster Confession, which  
in several points uses other words  
and expressions than the Heidel-  
berg Catechism and the Belgic  
Confession. These divergencies  
were also pointed out by the Deput-  
ies (the Committee), and exten-  
sively exposed in their report to  
the Synod. Although deputies were  
fully aware of these differences,  
nevertheless was their conclusion,  
that these "are not of such a  
nature that they should prevent  
the Can. Ref. Churches from rec-  
ognizing the Orth. Presb. Church  
as a true church of the Lord Jesus  
Christ and from entering into cor-  
respondence with this church".

Quite a few of the delegates  
spoke out in favour of acceptance  
of the report. They quoted the  
General Synod of Hoogeveen  
(1970) of the Reformed Churches,  
which (as we mentioned in our  
report last week) established cor-  
respondence with the Korean Pres-  
byterian Church, which also has  
the Westminster Confession. These  
churches had not done so before  
a report was brought to their at-  
tention from the Provincial Synod  
of Groningen (deputies were the  
Rev. C. Stam and P. van Gorp),  
in which the Westminster Con-  
fession was called "voluit Gere-  
formeerd". These delegates said:  
"If the Reformed Churches in the  
Netherlands can do this, why can-  
not we?"

Deputies also pointed to the dif-  
ference in church-polity. They said,  
that "a considerable difference ex-  
ists" between both churchgroups.

Deputies concluded, however,  
that although the differences  
should remain a point of serious  
discussions, they need not prevent  
the Can. Ref. Churches from rec-  
ognizing the O.P.C. as a true  
church of Jesus Christ, because  
"there is no difference in the es-  
sential truth of Christ's Headship  
over His Church and of the abso-  
lute authority, which His Word  
should have in the government of  
the Church".

Besides these two matters there  
were others things, which caused  
impediments between the two  
churches. The O.P.C. is a member  
of the Reformed Ecumenical Syn-  
od, and maintains correspondence  
with the Reformed Churches (syn-  
odical) in the Netherlands.

In our former report the readers  
have read, that deputies expressed  
the view, — and this was shared  
unanimously by the whole Synod,  
— that, before correspondence, or,  
with another word, sister relation-  
ship had to be changed.

The O.P.C. already had express-  
ship could be established, this situ-  
ed her intention to break with  
the churches in the Netherlands,  
for reasons that these churches  
have revoked the statements of  
1926, made by the General Synod  
of Assen, (the wellknown case of  
Dr. J. G. Geelkerken).

It took the Synod three days to  
come to a decision on this. This  
sounds longer than it was. The  
evening sessions were always open  
to the public, while the commit-  
tees met in the daytime; and when  
the committee work was ready, and

the sessions were open again, then  
the Synod dealt preferably with  
matters which were less interest-  
ing to the church people than the  
O.P.C. report.

The Canadian Reformed Church-  
es believe strongly in the partici-  
pation of the members in church  
matters. The response of the latter  
was sometimes really strong. From  
distances 60 or 70 miles people  
had come, to see, how "their"  
Synod was doing.

It lasted until Thursday, before  
the assembly could come to a de-  
cision in this matter. The result  
was, that Synod concluded:

"To acknowledge gratefully:

1st. That the Orthodox Presby-  
terian Church is a group of church-  
est that commit themselves to the  
Scriptures as the infallible Word  
of God, and that she wishes to  
maintain the Creeds, based on this  
Word of God.

2nd. That the Orthodox Presby-  
terian Church desires to regulate  
and order the government of the  
Church in accordance with the  
Scriptural confession, namely "all  
its decisions should be founded up-  
on the revealed will of God".  
(Form of Government, Ch. I, 7).

3rd. That the Orthodox Presby-  
terian Church "is of the convic-  
tion", that the correspondence with  
the (Synodical) Gereformeerde  
Kerken in the Netherlands "re-  
quires termination" (Minutes 37th  
General Assembly, 1970, p. 105).

Further as a result of these con-  
clusions, Synod decided to forward  
a letter directly to the General  
Assembly of the Orthodox Presby-  
terian Church, requesting brotherly  
and urgently:

1st. to regulate, order and  
maintain church government whol-  
ly in accordance with the Scrip-  
tures;

2nd. to also terminate their re-  
lationship with churches that main-  
tain correspondence with the (Syn-  
odical) Gereformeerde Kerken in  
the Netherlands, as well as mem-  
bership in the Reformed Ecumeni-  
cal Synod;

3rd. to consider to adopt the  
rules for correspondence of the  
Canadian Reformed Churches."

In this statement and decision  
the divergencies in the confessions  
of Can. Ref. Churches and Orth.  
Presb. Church are omitted, as the  
readers see.

And the differences in both  
church orders will be discussed  
further. But the membership of  
the Reformed Ecumenical Synod  
is still an impediment (in one of  
the reports we read: "She is not  
Reformed, nor Ecumenical") and  
so is the correspondence with  
churches, that have correspondence  
with the (synodical) Reformed  
Churches in the Netherlands.

This last claim may sound  
strange in the ears of many of  
our readers. But we should not  
forget how the Canadian Reformed  
Churches came to this viewpoint.  
They have seen, and many with  
them, how the (synodical) Gere-  
formeerde Kerken have deterio-  
rated: the decision of Assen 1926  
has been removed; women are ad-  
mitted as officebearers; a new  
church order is introduced, giving  
more power to synods; professors  
in official positions are not disci-  
plined; joining the World Council  
of Churches; the Reformed found-  
ation under the Free University  
removed.

For this reason Synod felt it  
as her duty to put this forward  
to the Orthodox Presb. Church,  
and to demand cutting all strings  
with these Churches.

The last big issue this Synod  
had to deal with, was the contact  
with the Christian Reformed  
Church. This contact has been go-  
ing on already for many years, in  
fact since the Canadian Reformed  
Churches came into existence in  
1950.

There is no need to write about  
what is said, done and written in  
all these years.

It may be sufficient to say that  
in the year 1963 an Appeal was  
sent on behalf of the Synod of  
the Canadian Reformed Churches  
to all the consistories of the  
the Christian Reformed Church, in  
which these were urged to examine  
and to investigate what was lying  
between the churches in the Neth-  
erlands.

Already in 1949 and 1950 there  
had been requests in this respect  
to the Synods of the Christian  
Reformed Church in these years:  
Both Synods paid no heed to these  
requests. But in 1969 Synod ad-  
mitted that the Synod of 1949 had  
judged by implication over the  
struggle and schism in the Neth-  
erlands.

In the contact of deputies with  
the Contact committee of the Chr.  
Ref. Church some progress was  
made, but more than once the  
Synod of the Christian Reformed  
Church took another decision than  
her own contact committee had  
proposed. As a result of these  
happenings, we read in a letter  
from deputies to the contact com-  
mittee of the Chr. Ref. Church:  
"we start asking ourselves how  
we can proceed with contact and  
discussions in keeping with our  
mandate received in 1968".

And further, (the same letter):  
"We have been discussing the  
question, what we could do further  
to fulfill our mandate. But we  
have come to the conclusion that,  
for the time being, we can do  
little else than wait for the de-  
cisions of your forthcoming syn-  
od".

In other words: "The floor is  
now to the Synod of the Christian  
Reformed Church".

When this report was discussed  
in Synod, several delegates stated  
as their opinion that there was  
no use of continuing the contact.  
But Synod did not think so. She  
decided to continue the contact and  
to appoint again deputies.

The statement was as follows:  
"That Synod continue the Com-  
mittee on contact with the Chr.  
Ref. Church with the mandate to  
discuss the matter of church cor-  
respondence with the Synodical  
Geref. Kerken in Nederland, until  
the position of the Chr. Ref.  
Church has become clear and the  
mandate as formulated and given  
by Synod 1968 has been com-  
pleted".

And in this decision we see and  
hear again what the late Prof.  
Dr. K. Schilder more than once  
said to those who had deposed him  
from his offices, but whom he  
continued to love: "Thou art un-  
forgettable to us!" (Gij zijt ons  
onvergetelijk!).

That same day Synod was closed.  
Already a few days before word  
was received from the newly ap-  
pointed professor, Rev. H. M.  
Ohmann, that he "gladly" accept-  
ed the appointment.

Deputies and committees had to  
be appointed and re-appointed.  
Next synod will be held D.V. in  
Toronto in the fall of 1974.

And then came the moment of  
closing. The chairman thanked all  
who had participated in the ac-  
tivities, which were needed to hold



GENERAL SYNOD OF THE CANADIAN REFORMED CHURCHES

Front row: l. to r. A. Nieuwenhuis, Rev. H. A. Stel, Rev. J. Mulder,  
Rev. G. VanDooren, Rev. W. W. J. VanOene, Rev. D. VanderBoom,  
Rev. M. VanderWel. Second row: H. J. Kamstra, A. W. DeLeeuw,  
W. VanAssen, Rev. M. VanBeveren, Rev. P. Kingma, G. Veenendaal,  
M. VanGrootheest, G. Dam, C. Walinga.

(Photo Dick Byzitter. Courtesy "Goed Nieuws".)

this Synod: The ladies, who had  
taken good care for the carnal  
needs of the delegates were thank-  
ed for "stuffing and even over-  
stuffing" the brethren. But also  
he could say with gratefulness,  
that, although there had been tense  
moments, the synod yet had work-  
ed as a team, and so he could in  
truth end this synod with the  
reading of Philipians 2:1-11.

We like to thank the synod, and  
especially the officers, for the  
co-operation your reporter might  
receive from them. It was the first  
time that "the press" was repre-  
sented in a Canadian Reformed  
Synod. And it was no wonder that  
some people looked a bit strange  
at him.

In the Netherlands it is a very  
common thing that reporters of  
various papers are present in all  
kinds of meetings, also ecclesiast-  
ical meetings. One has only to  
mention the name of Scheps and  
"Kerknieuws", to know what we  
mean to say. Maybe it is good to  
quote here, what "Kerknieuws"  
wrote after the closing of the  
Synod of Hoogeveen, (1970): "We

denken vooral aan de leden van  
het moderamen, met wie we uiter-  
aard het meeste contact in dit  
opzicht hadden. Soms hebben we  
ons op weg van de perstafel naar  
de moderamentafel wel eens afge-  
vraagd of die veelvuldige vragen  
om inlichtingen niet erg hinder-  
lijk zouden zijn. Als de mode-  
ramenleden er zo al over gedacht  
hebben, hebben ze het nooit laten  
merken. Vooral de praeses, ds Kok,  
heeft ons altijd weer zeer wel-  
willend te woord gestaan. Ds Kok,  
de tweede scriba, heeft ons trouw  
van alle stukken voorzien. De ove-  
rige leden van het moderamen, de  
assessor ds Douma en de eerste  
scriba ds W. Vreugdenhil, waren  
ook steeds bereid alle inlichtingen  
te geven."

We hope that in future synods  
this co-operation will continue and  
still will be more intensified, as  
a good understanding between  
"moderamen" and press only can  
be to the benefit of Churches and  
newspapers.

Again: "Many thanks, breth-  
ren!"

John De Haas.

Ottawa Calvin Chr. Ref. Church  
invites

### MINISTERS

visiting the Ottawa area to preach  
on the 11th and 18th of July.  
Please contact M. W. Kuiper, 75  
Rossland Ave., Ottawa, Ont., phone  
(613) 224-6913.

The Chr. Ref. Church of Langley,  
B.C. is in need of

### PULPIT SUPPLY

for the Sundays 11, 18 and 25th  
of July. Is there a minister who  
is planning to spend his holidays  
in S.W. B.C. and able to preach  
on these dates, please contact the  
clerk J. B. v. d. Vegte, Glover Rd.  
6120, Langley, B.C. or phone  
534-3302.

The Christian Reformed Church of  
Simcoe, Ont. is in need of

### PULPIT SUPPLY

for Sundays August 1, 8, 15. Please  
contact Mr. J. VanderKooy, clerk,  
phone 426-3390, R.R. 5, Simcoe,  
Ont.

## Andijker Picnic

at the PROVINCIAL PARK  
PORT BRUCE, ONT.

July 1

### ALL MINISTERS

(or Senior Seminary Students) able  
to conduct one or more services  
(10 a.m. & 7 p.m.) in the Grace  
Chr. Ref. Church of Scarborough,  
Ont. on July 25, August 1 and  
August 8, please contact Mr. Peter  
J. De Gelder, 112 Farmbrock Rd.,  
Scarborough, Ont.

## CALVINIST - CONTACT

### CHRISTIAN WEEKLY

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EXPANDING GOVERNMENT

The Canadian Government has come to the aid of the non-smokers. The government took a decision to ban all advertising for the promotion of cigarettes. At first sight this seems to be a wise decision. If the cigarette is a potential killer then one is inclined to give the government a pat on the back for taking this stand. At the same time, however, this decision calls for a few questions. For instance, how much harm has been done by alcohol? what about excessive food and drink, air and water pollution?

We don't want to defend the cigarette, we only want to say that the cigarette is not the only "culprit." There are many more which are equally hazardous.

It is the government's task to protect life, in order that that life could develop. In other words the government has to take care of an environment in which man can live. Does that give the government freedom to put restrictions on what people may do and not do? To a certain extent yes but it cannot be denied that this freedom has some very definite restrictions.

After we had read the announcement of the ban on cigarette advertising, we read in the paper that a Toronto professor had made the prediction that by the year 2071 (that is only one hundred years from now) birth control will automatically be administered to all women. Only those applying for a licence to become pregnant may then be exempted. If this rule is to be enforced there is only one institution which can do so and that is the government. This is not the opinion of one man, it is only one of the predictions which have been made by a number of prominent Canadians and which are kept in a capsule, which is locked in the foundation of the new Toronto Daily Star building.

Step by step, slowly but surely, we are on the way to the almighty state, where the individual has no voice any more. We are heading for the situation where the government does not serve the people, but the people serve the government. Just watch the steps: we all get a social security number (that's for efficiency sake); advertising for cigarettes is being banned (that is for health reasons); a woman can only become pregnant if she has a licence (that's to keep the population down). For everyone of these government-measures there is a reason and all these reasons will have their defenders. But in the meantime we are propelling towards the idolizing of the state.

There is no doubt about it: the state is a gift of the grace of God. But it is also true that that same gift of God can be (and is being) turned into sinful misuse.

It is not so much the discrimination of the tobacco farmers and the cigarette-industry, while all the other killers can go on unhindered. It is much more that the government is absorbing more and more powers which enable it to exercise authority for beyond its limits. If we continue in this direction it will not take long before we have a dictatorially governed nation.

D.F.

THE HEART OF MARRIAGE

TIME magazine of June 14 tells us that Dr. Christian Barnard, the famous South African heart surgeon, divorced his wife Louwtjie — after 21 years of marriage — and completed a new book entitled *Heart Attack*. Louwtjie "publicly branded her ex-husband a liar" since Dr. Barnard made some "unflattering comments about their years together". It seems that Christian Barnard attacked the heart of Louwtjie with deep-wounding accusations. Louwtjie reacted to the sharp blade of the dagger of rejection. Dr. Barnard has written much about the danger of rejection in case of a heart transplant, but what about rejection as the attack on the heart

of your marriage partner? You wonder how much the famous surgeon really knows about the heart. Little wonder that Louwtjie herself will write her book entitled: *Heart Break*.

The heart of marriage is love: if the heart itself does not get blood, it stops functioning. Is not this the heart ailment of many marriages, that the heart — love — is not fed by a flow of healthy love-sparks? Rejection is the last phase of neglect. Neglect of the other partner in turn is the determining indicator of rejection. The teacher in the movie *Ryan's Daughter* who, after marriage, regresses into the routine of his teaching activities, is not innocent, but guilty of neglect.

In the *Globe and Mail* of June 2nd I found the following morning smile:

Marriage is like a railway sign: You see a lovely girl, and you stop. Then you look. And after you're married, you listen.

This to me does not seem to be a complete picture.

I suggest that you listen to the girl also before marriage.

And what about in marriage? If you want to save your marriage today: stop frequently (no matter how important you are) — look at each other often and learn to listen to each other attentively and intently. God will bless this, for "that is your portion in life" (Ecc. 9:9).

R. Kooistra.

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers, and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

"In Demonstration of the Spirit and Power"

"Jesus is my Lord"

It was Easter vacation 1971. A christian rock concert had just been concluded on Waikiki beach (Hawaii), when a young christian approached a mustached youth. "I want to talk to you about Jesus", he introduced himself. Replied the youth: "I have been waiting for you." So were thousands of others.

Traditionally Easter vacation is the time for students to flock by the hundreds of thousands to the beaches of the United States, from the East and Florida to the West, as far as Hawaii. It is a time when beer, drugs and sex flow freely. Many christians don't know about this. Many don't care to know about it. And still others simply shake their heads in dismay and sad disapproval, in apparent despair over the youth of today. How often has an older generation felt that things had never been so bad, how often have they been preoccupied with the negative things of the time in which they live, doing little about it, and sometimes even unaware of the great things that are happening all along.

I suppose the press is to blame to a large extent. We hear of little else but war, rebellion, demonstration, anger and immorality. But it simply is not true. We live in one of the greatest periods that our world has known. The Lord is doing great things. It is time that these things were told too. It is time we learn about them, it is time we rejoice because of them and it is time for us to get with it.

Changes began stirring among young people and older people as well, as early as 1967. It has since then only increased in speed. And 1971 has already seen its share of unusual things, things many never dreamed could happen in these godless days.

Of course, during that Easter vacation there was immorality. Beer, drugs and sex flowed as freely as ever before. But where the students were reveling there was also present a new element, the Gospel. There were on the beaches 6,000 students, backed by many more thousands, who had no other purpose but to present Jesus Christ as the answer to all the needs and the problems of our days.

They organized christian rock festivals, mass meetings, or they just went out into the streets and onto the beaches, to testify. Most of them had no previous training, but it did not matter. Like our mustached friend on Waikiki beach students had just been waiting for this. And at least 3,000 young people were converted during that week. So eager were these young people to bring the name of Christ to their peers that they bore the cost of lodging, food and transportation, which was considerable, themselves.

The Hollywood Free Paper organized a christian rock festival for Easter Sunday. Barely had the service started and hundreds of young people came forward, to accept Jesus Christ as their Saviour. There was not even time for a sermon.

This scene was repeated all over the North American continent. The power of God touched the lives

of many who seemed impossibly far away from Him, such a little while back. He is touching the lives of young and old by the hundreds of thousands in countless different ways.

It is true that many traditional christians stand aside and find much to criticize. With reason. Of course, there is bound to be much that is far from perfect. What can you expect? But I would like to know what real christian can listen to what God is doing today and fail to rejoice. If it is true that where a while ago young people know nothing but beer, drugs and sex, and now nothing but Jesus, then I am ready to applaud, to thank the Lord, and then I want to be part of that. Like Paul said: "no one can say: 'Jesus is Lord' except by the Holy Spirit." When God is moving, who can remain standing by the side of the road, hands in his pockets and a scowl on his face?

Like I said, things are changing all over. Recently there was a stir at several Seventh Day Adventists campuses, simultaneously. Students had been rebellious, plagued with drugs, polarizing in opposition to the faculty. This is now different.

In one sharing session, a black young man stood up and stopped the music to tell about his conversion. "I didn't like white people", he confessed. But something happened when he accepted Christ. "Now I love you all." In response a white young man with the British accent of South Africa, jumped to his feet and told of his prejudice against the blacks in his land. "But Jesus has taken it away," he declared, "and I love you too, brother." And blacks and whites tearfully embraced.

Some christians are ready to dismiss this as emotionalism. It is emotional and why should it not be? What is wrong with this? And if this receiving of Jesus in your heart, wipes out the bitter hatred that destroys our world, the hatred that the government is vainly trying to deal with, who could conclude but that this is what the world needs? Black and white embracing in the Lord Jesus!

At one of the colleges a dean happily concluded that they were no longer running around trying to down the student unrest. Now they are kept busy counseling students who want to know about Jesus and the Spirit filled life. They never had it so good.

The story of Asbury college is by now well known. It is only one other illustration. On February 3, 1970, at a chapel service a spontaneous revival began, that has not yet abated and has since spread all over the world. Students coming forward, accepting Christ, confessing their sins, and being filled with a love and joy they never knew before.

It is however by no means confined to colleges, students or campuses. The world of music is touched too. Entire rock bands, makers of hard rock, acid rock, have been converted, and have decided to give their time and talent to Jesus. Often leaving behind lucrative positions, giving up positions that paid as much as \$35,000.

At one highschool in Detroit

a new 40-voice choir was formed, when students were being converted. And this christian choir outdraws the regular choir at concerts.

It is also a wellknown fact that big name singers have declared themselves for Christ, such as Pat Boone, Johnny Cash, Tiny Tim, Paul Stookey and others.

Among the top hit songs have lately been several about the Lord Jesus. Everyone has heard Judy Collins sing: *Amazing Grace*. And once more there are those who do not care for it. But again I would like to ask what would you rather hear, Judy singing about drugs as the way out? or sex? or is it indefinitely better to hear her bring into millions of homes and hearts the message of *Amazing Grace*? I have no problems on this score.

Other hits have been: *New Morning* and *O happy day*. *Super Star* is famous. It is rather negative, it searches more than it presents. But the minds of those who sing and listen are on Jesus, rather than the usual answers. And that is so much gained.

And many young people are determined to keep it that way. They make it a habit of contacting their disc jockey to make sure he keeps playing the music about Jesus.

Recently the Banner published an article about Christian Reformed young people in Grand Rapids. They present spot announcements of 60 seconds each on three of the major rock stations of their city, presenting Jesus Christ as the answer. It costs them \$1,000 each month, which they cheerfully seek to collect. Not long ago they began to wonder whether it really paid, whether they were, at this price, getting through to young people. When they tested the effectiveness, they got an overwhelming response. "Please keep them on for one heart and soul. Mine." was one of the responses they received.

It also has come to the hippy, or underground movement. The new hippies are known as Jesus people or street christians. In Spokane, Washington, New York and other cities, you can see them walk with bibles under their arms. Often they confound the police, who don't know what is happen-

ing. At one rally a plate was passed. Each one put in his possessions of drugs and needles. When it was all gathered in, they presented it to the police who had come to keep order.

You can see these Jesus people stopping others on the street, to testify to the peace they have found. You can see them opening their bibles, kneeling on the pavement, and praying with new converts.

They open coffee houses with names such as: *The Way*, *The house of Abraham*, or the *House of Sarah*. Many a place of ill repute has already had to close for lack of interest. In these new houses, beer, drugs and sex are strictly forbidden. They live by the strict rules of the Bible. There is a firm regimen of bible reading, prayer, work and witnessing.

Some principals of highschools, plagued by drugs, have invited the Jesus people to come in and help. When other principals objected against religion in their schools, they merely, with tongue in cheek, changed their name. They then called their meeting: *Dictionary Studies*, studying such words as: sin, salvation, life and love.

Recently *Look* magazine sent out photographers and reporters to do research on these new happenings. Jack and Betty Cheetham, both photographers, received Christ while on this assignment, and the reporter was thinking about it, as he said.

And what has happened to the underground press is simply amazing.

*Oracle* was one paper with a circulation of 100,000, that offered the usual fare, sex, drugs, anarchy and Eastern religion. In 1969 the new changes began to hurt, and circulation began to drop. But a change really came when the editor, David Abraham, was confronted on the street by one of the Jesus people, with Christ. He was converted, and he turned his paper over to the Jesus people. Now *Oracle* is one of several, one of many, that brings the name of Christ, instead of drugs and sex and rebellion.

One of them headlined: *Wanted, for Christmas, Jesus Christ*. And

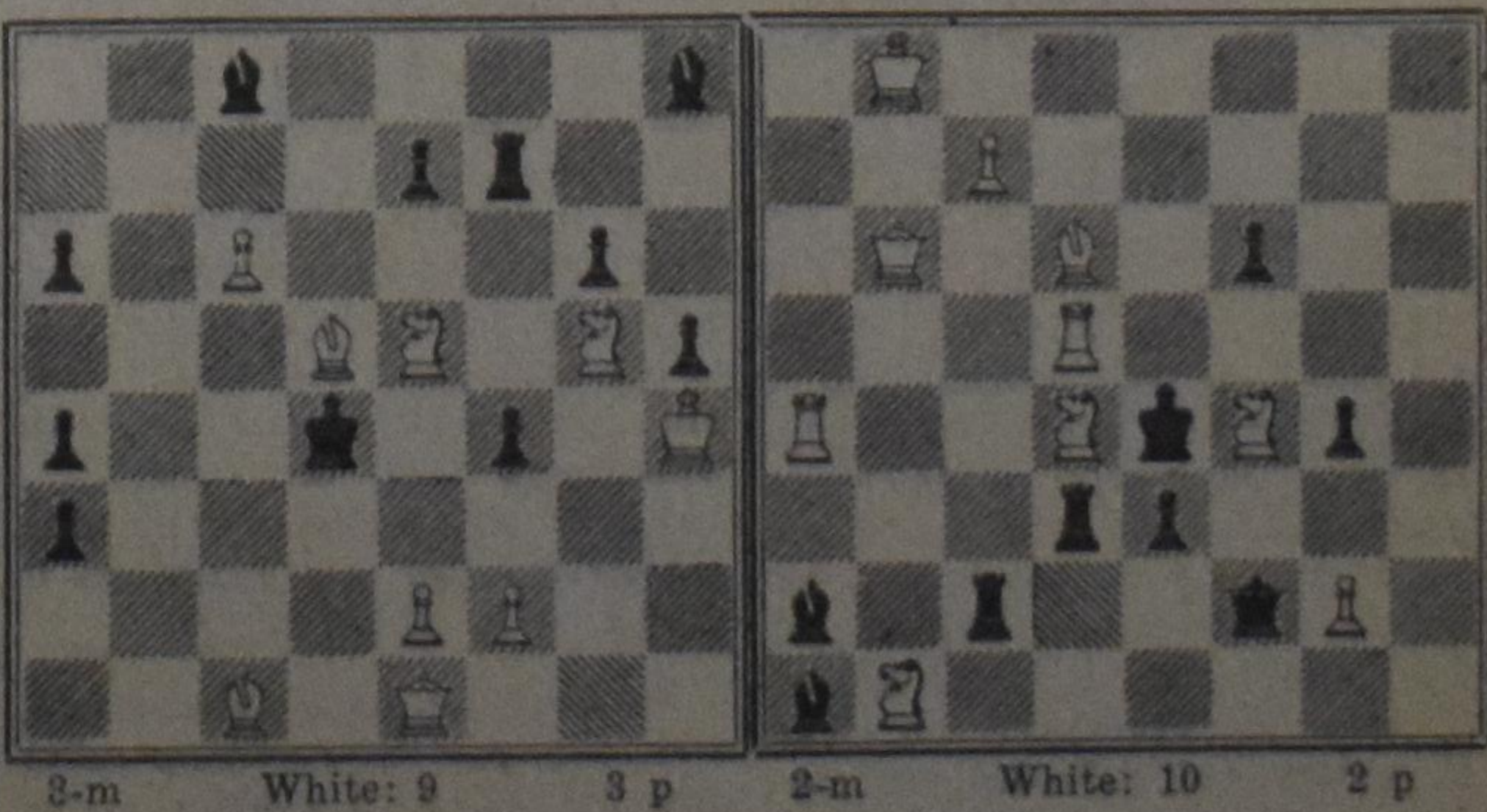
(Continued on page 4)

Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN JULY

Nr. 452 Author: T. C. D. Ricketts, Britain 1968 Black: 11  
Nr. 453 Author: A. Ellerman, Argentina 1917 Black: 9



NOTES

1. The temperature should not be too high when you prepare to solve the problems of this first series. It appears that others than Russians are able to make first class work.
2. Nr. 452 is a very young problem by a new British composer. It will be hard to discover the hidden idea of the author. If you may succeed in finding the right way you will really enjoy this composition. The full solution is asked for.
3. Ellerman was famous in his days because of the endless variety he showed in his work. This wellknown 2-mover is not very hard in my opinion. In a way it is even humorous.
4. The deadline is still regular for the solution of the July series. So, wait till the second series will have been published.



# "JESUS IS MY LORD"

(Continued from page 3)

another: Escape. How shall we escape if, we neglect so great a salvation?

Right One is another example of these papers, read all over. It has a circulation of 65,000. The Hollywood Free Paper has a circulation of 150,000. And there are others.

They have problems. One of them is finances, and another is a lack of experience. These papers sometimes read like extended tracts. They know it, and they want to change it. But even if they don't who would not rejoice to read that hippies want Jesus Christ for Christmas, in the place of their drugs and sex and violence?

Demonstrations have undergone the influence of revival as well. Have you noticed that demonstrations are far less frequent in this year than they have been before? And that, when they do occur, they are far less violent than they have been?

Like in San Francisco or Washington, D.C. this year. They had planned another anti-war demonstration. The Jesus people were right there. They carried their own placards, telling that Jesus is the Prince of Peace. They distributed their tracts and their papers. They showed their love by feeding the hungry, giving drink to the thirsty, they had a lemonade stand, by tending to the sick. They were there to rap about Jesus to anyone who cared to listen. At one time they were even locked up with a group that had become ugly, and to whom they tried to

talk. While in jail they went right on with bringing the Gospel. And being together in the same predicament, did nothing to lessen the effect.

In Sacramento, California, the Jesus people staged their own demonstration. It was neither anti nor pro government. It was just pro Jesus.

They had their own one-day demonstration at Kent State University, where last year 4 students were shot in an ugly brawl with the national guard.

One of the young evangelists among them, went to Ireland. Through the streets of Belfast, he carried a wooden cross on his back. In no man's land he fasted and prayed for several days, calling all to repentance.

When in Beirut, Lebanon, angry demonstrations broke out while William Rogers, U.S. secretary of State was visiting, another christian carried a cross through the streets. Tacked to it was a thirteen point program for world peace, Jesus centered.

And finally, not even the traditional churches escape this. Jesus people have interfered in liberal services, to testify to the need of Jesus and received a standing ovation for it.

One minister saw his church revived when he changed his morning service. He included such things as congregational participation. There were interviews with missionaries and christians who had been involved in some important aspect of life. Not change for the sake of change. But rather than follow the routine, this min-

ister did things which had meaning. Sharing with one another was the great thing.

Another minister did this in the evening service. It will take too much to describe all that takes place. You can read about it in Christianity Today, issues of March, April and May. Sharing was the big thing there too. Activating the congregation. Church attendance increased from 150-250 to 800-1,000.

The Corral Ridge Presbyterian Church is an illustration most of us are acquainted with. A dozen years ago it was nothing but a Home Mission post with just a handful of members. Nine years later it counted 2,000 members

with attendance in the 4 morning services as high as 2850. The budget climbed from less than nothing, they were a supported church, to \$750,000. The secret was simply that members were trained to evangelize as well to train others to evangelize.

And so the illustrations could be multiplied. I know that there are many questions in our hearts. We tend to stand aside wondering how genuine it is and how long it will last. May I refer you to an excellent article in Time, June 21. I just got it from the mail. No one will accuse Time magazine of being overly enthusiastic in their reporting of christian movements.

But in this article they make

some strong statements about what is happening among the young people. Their belief is "in an awesome, supernatural Jesus Christ, not just a marvelous man who lived 2,000 years ago but a living God, who is both Saviour and Judge, the ruler of their destinies."

"The Jesus revolution rejects not only the material values of conventional America but the prevailing wisdom of American theology."

"There are signs that the movement is something larger than a theological Hula-Hoop." "It has been powerful enough to divert many young people from serious drug addiction."

One of the young people who was turned on was Christopher Pike, 21, the son of the late Episcopal Bishop, James A. Pike.

It is not so long ago that the Beatles startled the christian world by claiming that they were now more popular than Jesus Christ. Only a few years later, their name has practically disappeared. And one of them, George Harrison, is singing My Sweet Lord.

Not everything will be clear, but one thing definitely is. Our time is full of the demonstration of the Spirit and power. And I don't want to miss it. People are turning to Jesus, God is powerfully on the move, and I want to be with it.

Jack Quartel.

## LIVING WITH OUR CHILDREN OR FOR OUR CHILDREN

by REV. RALPH HEYNEN,  
Pine Rest Christian Hospital Chaplain.

I would like to talk with you today on "Are you living with your children or for your children?" This message grows out of a conversation with a mother who had become a virtual slave to her children. She couldn't understand why her husband didn't support her more in her effort to bring up her family in the right way. Actually, however, she had given her children everything that their little hearts desired and had spoiled them so completely that they were very much out of hand. It was rather a hopeless situation to carry on in that way.

The little baby that had been born into a family and everybody was standing around telling how cute the baby looked and how much the baby was like his mother and his father. There was an uncle standing there who also looked at the youngster and he said, "He looks awfully helpless but don't be fooled. I have three teenagers and I know that that little child is a potential tyrant, and he may be plotting right now to run you and this whole family for the next eighteen years." Now, of course, he was joking, but there was a real truth in that warning. It's natural for children to test the powers of their parents and use it to the limit, if they can get away with it. I have yet to know a child who didn't make an all out effort to be the master of the home, to run the family, if he possibly could. This calls for concern when parents do not understand the vast difference there is between the home that is managed for the whole family's interest or a family that is managed only for the children. Families are the happiest and the most secure when the parents are also secure and firm in their control.

Now there are a few things I think people tend to do. There are some people who tend to keep their children babies too long. A little girl of four had a way of throwing a temper tantrum, and by doing this she could dominate her home. When she was a baby, her mother had a way of rocking her to sleep at night, and when she got a little older, the mother felt that she had to read a story to her before she would go to sleep. And then, one night, when she tried to have a baby sitter do this for her, the little girl threw such a temper tantrum that the baby sitter had to call the mother back home because she couldn't manage the situation. These parents were merely helping a child to dominate the home. You find this of older children too. A boy comes home from school and he shouts at his mother, "Where are my skates?" or "Where is the peanut butter?" "Where are the sandwiches that you promised me?" And the mother, who may be busy with something else will say, "Well, I'll just drop it all and I'll take care of him, because it is much easier just to give in than to fight him." Now when you allow your children to just dominate the situation, you are making a drastic mistake. It is easier to indulge children than to discipline them. Children who have certain chores around the house, will have the cleverest way of getting out of them. A girl who was supposed to wash the dishes after supper would find nice little excuses, like her friend was coming over, or she had an awful lot of homework to do. Or, a boy who was supposed to help his dad wash the car on Saturdays put off doing his homework so that when the time came, he had to make his choice whether he was going to wash the car or do his homework, and of course, his dad said, "You'd better do your homework. I'll wash the car."

There are parents who make this statement: "You know children are only young once and it takes so little to make them happy," and they do all they can to make them happy and as a result of this, they are developing a bunch of spoiled youngsters. There is also a danger for children who get the feeling that they have the right just to "take" but they don't have to "give". When we cater to every whim of a child, it leads to an unhealthy attitude, an attitude that often carries over into later life. A child does not learn to be self-reliant if he knows that he can always depend on dad and mom. The feeling that they are as solid as a rock and they will always come through for his benefit; it really doesn't help a child to become well ad-

## Pastoral Counselling

justed. I believe that we have been bringing up far too many children who are selfish and self centered, and many grow up with the attitude, "What's there in it for me? What can I get out of it?" Sooner or later they find out that they aren't always going to be offered life on a silver spoon, but that they may have to dig deep and work hard for the things that they want. This is hardly the world in which cry-babies and sissies can make a success of life. The world demands that we deliver the goods or we are not going to make the grade, and living on easy-street doesn't promote strong and vibrant individuals.

I'm sometimes afraid that speakers and writers on the care of children have laid so much stress on the fact that you have to be constantly working with your children, you have to be always interested in their well-being. Mothers shouldn't work because it is neglecting the family; or don't have baby sitters because the mother should show an interest in the child and the result of it often is that parents become slaves. They work for their children, rather than to live with their children. You know, it is a lot easier to observe your children than to train them. An eight year old boy is expected to clean the tub after his bath, but after about twenty minutes, the tub is still not clean, and the mother finally says, "Well, just go ahead and run off to bed, I'll take care of it," rather than to take the time to train him to finish properly. I think too, that many parents are afraid of a showdown with their children. The thirteen year old girl that somebody was telling about the other day came home from school and she was well decked out with lipstick and eye shadow and she had fluffed up her hair. Her father said: "Go straight upstairs and wash that stuff off." But she said, "Oh, that's so oldfashioned. Everybody wears make-up." And then she added "Mother do I have to be treated like a baby?" And then the mother said, "Well, you don't have to. All the children at school are wearing this sort of thing. I saw others do it." And so the quarrel comes between the father and the mother and the girl goes free, and as a result of it she doesn't learn because the parents are afraid of a real showdown. To me it becomes rather important that we do not become slave to our children, but that we learn to live with our children. I think that this is an important thing; this is a far more enjoyable thing.

The family is the most unique character building institution we have. There is no other place like it; where there is the work of love, where there is the advantage of responsibility and consideration, and where there is a certain amount of consistency, because parents live with their children. And you see the things that are going on but why should we be afraid of our children; afraid to confront them? Is it because we are afraid that somehow or other we are going to hurt their little personalities if they are thwarted in one way or another? We see many results of those who have been spoiled in their early lives and in their teenage years, when parents feel that they should do everything that they possibly can for their children, a lot more than is good for them. No, I don't think we have to become tough. I don't think we have to be hard-boiled; but I do think that we have to insist that children know that we are not just living for them, but we are living with them and we expect them to live with us.

This to my mind is also the essence of the Christian relationship. When we live with our children as Christians, it doesn't mean that we are going to give them everything that their little heart desires, but we are going to seek that which is good for them. They may not like the reading of the Bible at the table; they may rebel against a lot of the standards that parents have, but remember we are not just living for our children; we are living with them. And together we bow in the presence of God and honor Him, who has given us parents and children. This is the essence of the Christian faith, to love and to be loved. We love because He first loved us.

THOUGHT FOR TODAY: You cannot control the length of your life, but you can control its width and its depth. You cannot control the weather, but you can control the moral atmosphere that is around you. You cannot control the other fellow's faults, but see to it that you do not develop these faults in your own life. Do not worry about the things that you cannot control; get busy in controlling the things that you can.



## From the Mailbox

### SLAVERY OR FREEDOM

Dear Sir:

I read in Calvinist-Contact "The Day Lord's Day One Spoke in Court" by Rev. L. H. Tamminga. It struck me that the International Union lawyer attacked the Church, the Classis and the consistory but not God's Word. It is on the basis of God's Word that man has the right to work and no International union may deny that. It is on this basis that our lawyers must fight and defend workingmen like Stel, because their God-given rights are being denied and not the basis of Church, classis or consistory decided rights.

In 1954 (not knowing of the C.L.A.C.) I was working in a union shop and was asked to join. In good faith and conscience I could not. It bothered me. I was fired and put on the street, but before this happened Rev. School-land went with me to the Labour Temple in Vancouver on West Broadway and defended my case. The union leader said, "We do not recognize God's Word. It has nothing to do with our work. You can join or shut up."

My point is that those International union lawyers misdirect the Labour Board when they pinpoint Synod, Classis or consistory decisions, in other words, the labouring man involved is not allowed to speak for himself. Just like the International Union, they say this is the (church) rule you better follow the leader or else out you go.

But we, as Canadian Citizens, have personal and individual rights, these must be upheld. The Lord has given us a conscience and has pinpointed in His Word

how man shall live. Man must live to the glory of God in harmony with God's work to find joy and happiness for his life. It is impossible to find that in a totalitarian, closed union shop or in a compulsory check-off system.

Our lawyer should ask those International Union lawyers why they don't attack God's Word instead of the Church. The church with its members can fall but God's Word stands forever.

Also those International union lawyers asked: "Has the union interfered with the practice of your religion?" Stel said, "Not in Church attendance or the saying of prayers but it has not given me spiritual guidance in matters of labour relations." Well then, they have interfered in his religious, God-fearing, labour because God said I am the upholder of the Seasons and giver of life also when you work.

My biblical convictions in labour stand against the religious socialism of the humanistic faith which tries to find the labour man in slavery with the yokes of a closed union shop. They, the International Union members and leaders, become totalitarian and sweep aside God-given human rights. In other words, they speak out of their socialistic, humanistic outlook on life and don't tolerate any authority, norm, or law from God or government above them. They are the law to themselves. The Bible says God, the Creator, is the Giver of law and human rights. He decides how men must live in obedience to His Word.

Furthermore, those International Union lawyers in becoming solicitors or barristers swore an oath on the Bible that in faithfulness to God's Word they also will uphold human rights. Those international union lawyers try to bring into discredit on one side Church, Classis, Synod etc. and on the other side the christian labour men, cutting to pieces God's Word. It must be possible for our lawyers to lay before the Labour Board the hate and disregard of those International unions for the freedom and rights of christians who have conscientious objections.

It is the slavery of man or the freedom of Christ.

Yours truly,

Ed Numan.  
Smithers, B.C.



ER GEBEURT IETS

Zo met elkaar zijn wij niet erg optimistisch over de tijd die wij beleven. Wij hebben er niet veel goede woorden voor. Als wij denken aan zo'n veertig jaar terug zijn wij geneigd een parallel te trekken. Hoe was het toen en hoe is het nu? Het zij ons vergeven, dat wij de verleden tijd dan wel wat te mooi tekenen en de tegenwoordige wat te zwaar. Als wij ons de kranten-artikelen en de redevoeringen van die verleden tijd herinneren, dan is er alleen deze overeenkomst, dat men het in die dagen er ook volkomen over eens was, dat het toen wel de meest markante tijd in de menselijke historie was. Toen zij men ook al — precies zoals nu — dat het mensendom hard achteruit ging, dat het met de jeugd niet veel gedaan was, dat de vooruitzichten somber waren, dat de decadentie toenam, en gaat u verder.

Er is wel aanleiding tot een dergelijke pessimistische stemming, toen wel en nu ook wel. Maar het feit dat er aanleiding toe bestaat is niet hetzelfde als te zeggen, dat het juist is. Natuurlijk de tijden veranderen en veel van wat er tegenwoordig gebeurt kan moeilijk onze instemming hebben. Maar als wij alleen maar dit van onze tijd te zeggen hebben, dan zou het wel eens kunnen zijn, dat wij onze tijd niet verstaan.

Er stond dezer dagen een klein artikel in de krant van een verslaggever uit Los Angeles, die op zaterdagavond een uitvoering van "Cleopatra" wilde gaan zien. Maar hij heeft het gemist. In plaats daarvan kwam hij terecht in een groep hippies, u weet wel, die typen met lange haren en blote voeten. Die hippies begonnen te zingen: "Ik heb een reden om te zingen, ik zal Zijn roem zingen iedere dag, Want Jezus nam mijn zonden weg." Een klein eindje verder vond hij andere jongelui van hetzelfde slag getuigend bij een restaurant genaamd "Niet Bij Brood Alleen." Hij ontdekte dat op de bumpers van de auto's een nieuw soort sticker was geplakt met slagzinnen als: "Honk if You Love Jesus" en "Find Help in the Bible Passages."

In het laatste nummer van "Time" is een lang artikel van zes pagina's met zes pagina's kleurenfoto's aan dit verschijnsel gewijd. Een ervan laat een meisje zien met een jumper aan, waarop de achterkant is geborduurd: "Jesus is my Lord."

Wat is dit toch? Wat daar in Californië plaats vindt, blijft niet begrensd tot de staat alleen, het verspreid zich zeer vlug over geheel Amerika.

In dit nummer plaatsen wij een artikel van Rev. Quartel onder de titel "Jesus is my Lord," precies wat er op dat meisje's rug stond. En hij plaatst dat in zijn gebruikelijke rubriek "In Demonstration of the Spirit and Power."

Kan dat zo maar? Is dat niet een opwelling, die precies zo spoedig verdwijnen zal als zij is opgekomen? Misschien wel. Maar misschien ook niet.

U moet zich dat maar even indenken, dat U op straat wordt aangesproken door zo'n langharige hippie, die u zonder te vragen zegt: "Jezus is aan het kruis voor u gestorven." Wat zegt U dan? Daar kun je natuurlijk gemakkelijk een theologisch probleem van maken en zeggen, dat dit niet "reformed" is. Best mogelijk, maar hij zegt het toch maar, iets wat de meesten van ons niet zouden durven. Wie durft dat, een wildvreemd persoon op straat aanhouden en zeggen: mijnheer (of juffrouw) Jezus is voor U aan het kruis gestorven. Wij durven het nog niet eens tegen elkaar in de kerk te zeggen.

Best mogelijk, dat wij het theologisch helemaal niet met die jongelui eens zijn. Maar laten wij voorzichtig zijn in het veroordelen van deze tijd. Zo'n veertig jaar geleden waren er inderdaad wel dingen, die nu niet meer in tel zijn. Maar laten wij voorzichtig zijn in het oordelen van deze tijd. Zo'n veertig jaar geleden waren er niet veel onder de kerkmensen, die de mensen op straat aanhielden om ze over God te spreken. In zulk een tijd leven wij nu! In een tijd, waarin de mensen (de jonge mensen nog wel!) publiekelijk Gods lof zingen en anderen oproepen zich aan Jezus te geven. Is zo'n tijd niet uitdagend?

En wat die theologische bezwaren betreft, ach, als wij dit nu eens aan de Here overbieten. De apostel Paulus heeft ook zo iets meegemaakt, dat je niet wist welke motieven de mensen hadden voor de prediking. Leest u maar na in de Filippijnen 1. Sommigen waren oprecht, anderen hadden slechte motieven. Maar daar maakte Paulus zich op dat moment niet dik om. Wat doet het er toe, zegt hij, Christus wordt gepredikt, en daar kan ik alleen maar blij om zijn. Wat er op de straten van Los Angeles gebeurt (en in andere steden in de Verenigde Staten), is waarschijnlijk helemaal niet volgens onze belijdenisschriften, maar Christus wordt gepredikt. En dat door hippies! Had u dat ooit verwacht?

Er gebeurt iets in de wereld van vandaag!

DS. J. HESSELS MULDER BENOEMD TOT UNIVERSITEITSPASTOR

Direkteuren hebben studenten-predikant ds. J. Hessels Mulder met ingang van 1 juni 1971 benoemd tot universiteitspastor aan de Vrije Universiteit te Amsterdam.

Als taak van de universiteitspastor — een nieuwe functie binnen de universitaire gemeenschap — wordt in de eerste plaats gezien de pastorale begeleiding van medewerkers der universiteit die in hun werksituatie met geestelijke problemen kampen, uiteraard — naar gelang van de mogelijk-

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearlies bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearlies vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Beelden van en uit NEDERLAND



GEEN GOUDEN TIJD

"Geen tijdvak is werkelijk een gouden tijd," schreef prof. Mr. P. Scholten in zijn belangrijke bijdrage in het tijdschrift "Woord en Wereld". Het gaat daarin over burgerlijk en burgerschap. En het valt op hoe zelfs in juni 1941, een jaar dus na de bezetting, nog zulk een echt Nederlandse en christelijke periodek verscheen. Hoewel in de praktijk toen de tegenstelling tussen Hervormden en Gereformeerden groter was dan tegenwoordig, is er een veel sterkere overeenkomst inzake uitgangspunt, denken en bijbelse achtergrond, dan thans het geval is. Kuyper en Groen krijgen bij deze Hervormde schrijver nog volle erkenning, als hij schrijft over het verband van het geloof met het burgerschap. "Dat geloof blijft stil in het verborgen voortbloeien bij die groote massa der kleine burgerij — en dan ook en niet het minst op het platteland bij de boeren."

De historie leert — zegt Scholten — dat het karakter van het Nederlandse volk dat van een Christelijk volk is. Vandaag durft men dat nauwelijks herhalen, al is moeilijk een verklaring te vinden, zo men dit weersprekt, voor een actie van één avond voor de Pakistaanse vluchtelingen, die meer dan 20 miljoen gulden opbrengt.

Daarnaast zijn er ook erg burgerlijke trekjes in niet gunstige zin. De eigenzinnigheid, het egoïstische, de verdeeldheid en zoveel meer verzwakken de volkskracht. Hoe kan men verstaan, dat nu na 50 dagen praten nog geen nieuw ministerie is gevormd, ondanks dat men het op de hoofdpunten inzake het financieel-economisch beleid voor de komende jaren eens is. Bij de gesprekken van de informateur prof. Steenkamp met de fractie-leiders van de drie Christelijke partijen, de liberalen en de democratisch-socialisten vriest er dooit het. Dan weer lijkt het alsof overeenstemming in 't zicht is, dan weer dreigen er donderdkoppen aan de horizon.

't Kan nog wel een paar weken duren, voordat het Kabinet er is,

Voor een geslaagde vakantie met de hollandse gezelligheid. "Little Europe Resort" BRACEBRIDGE, MUSKOKA

Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheden. (Ideaal voor groepskampen.) R. S. Bakema. Tel. 645-2738.

"Little Europe" vindt U 8 mijl ten O. van highway No. 11 aan de Vankoughnet Road, ongeveer 7 mijl ten N. van Gravenhurst en voorbij de Muskoka Airport. P.m. 35 mijl van Chr. Ref. Church in Orillia.

Advertisement for LIGA featuring a cartoon character holding a book and the text: "LIGA Ook... droog uit de hand! Krachtige Kost voor het Kind!"

te. Zijn naast hem zittende en slapende vrouw bleef ongedaerd. Zij waren op de terugreis naar huis na een huldiging in Rotterdam, daar hij de minst vaak gepasseerde doelman gedurende het afgelopen seizoen was. Elk week-end vraagt naast dozijnen gewonden acht tot tien doden.

Het ontbreken van maximum-snelheden, ook op twee-baans wegen, en vooral het zeer onvoorzichtig inhalen veroorzaken vele slachtoffers.

Opzien verwekten ook de onthullingen over drug-gebruik en sexueel verkeer, met vele ongewenste zwangerschappen in de Willem Arntzhoef, speciaal in de psychiatrische afdeling Drenndal. Het rapport van een commissie van onderzoek is vernietigend voor het beleid van het bestuur en van de directeur-psycholoog van deze stichting. Deze, een volging van Castro, toleerde niet alleen het drug-gebruik door jeugdige personeel, maar stimuleerde dit. Nu is de man geschorst en, wel typisch Nederlands, nu is een deel van de linkse staf in opstand. Zo dringt een verderfelijke revolutionaire geest overal door, vooral ook aan openbare middelbare scholen, waar de z.g. kritische leraren de jeugd voorgaan in het gebruik van verdovende middelen en zedeloosheid.

Ja, ook nu zeer zeker geen gouden tijdvak. Daarbij is het geval van een soldaat, die zijn haar niet wilde laten knippen en tot 1 jaar en 9 maanden gevangenisstraf werd veroordeeld, maar die inmiddels, tot zijn hoger beroep is behandeld, weer vrij is, een ridicul overblijfsel uit een 18de eeuwse krijgstuicht, dat gemist kan worden. Een Amerikaanse gedroste

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On.

"A New Law for Consumer Purchases" EEN NIEUWE WET op het kopen op afbetaling door consumenten

HEBT U OOI:

- Er is toegestemd iets op afbetaling te kopen;
- En niet gekregen wat U had bedongen?
- En dat U er ook nog voor moest betalen?

Als U dit is overkomen, dan weet U ook hoe kwaad dit alles iemand kan maken en hoe oneerlijk zo iets is.

Daarom is het goed dat U er van op de hoogte bent dat U — dank zij een wijziging in de wet — thans beter tegen dit soort van dingen in Canada beschermd zijt.

OM DE VOLGENDE REDENEN:

In het verleden hebben honderden Canadezen iets op afbetaling gekocht, maar . . .

- het nooit in eigendom ontvangen ofschoon zij er wel voor moesten betalen;
- het wel ontvangen maar van ondeugdelijke kwaliteit en er nochtans voor moesten betalen;
- het wel ontvangen maar zonder dat de verkoper zijn contractuele onderhoudsverplichtingen nakwam, en er toch voor moesten betalen!

Niet bepaald eerlijk, dat is duidelijk. In vele gevallen werden deze consumenten slachtoffers van onbillijkheden vanwege de wettelijke bepalingen in dit land betreffende promessen, te weten endorseerbare, d.w.z. overdraagbare schuldbekentenissen.

HET GAAT DIE PROMESSEN ALS VOLGT:

Stel U voor dat U een aantal boeken of een huishoudelijk artikel of iets anders van een handelsreiziger, die van deur tot deur gaat, hebt gekocht, of van een of andere handelaar; en U hebt het een en ander op krediet gekocht; U zette Uw naam op een stuk papier waarop stond dat U beloofde de voorgescreven financiële voorwaarden te zullen nakomen. Welnu, dit stuk, deze schuldbekentenis, waar U Uw handtekening onder zette, was een belofte om te betalen ongeacht de omstandigheden die zich mochten voordoen (met betrekking tot de gesloten koop), en ongeacht of U zich van de aard dezer verplichting bewust was. De verkoper verkocht, wat gebruikelijk is, Uw schuldbekentenis aan een financieringsmaatschappij om op deze wijze aan gereed geld te komen. Op die manier was U het geld niet langer schuldig aan de man of aan de onderneming waarmee U zaken hebt gedaan, maar aan de financieringsmaatschappij aan wie Uw schuldbekentenis was overgedaan.

Keer op keer is het voorgevallen dat de verkoper zijn zaak al had opgeheven voordat hij de koopwaar had afgeleverd; of dat hij U om de tuin leidde en hetgeen U dacht te zullen ontvangen; of dat het artikel niet deugdelijk was en de verkoper het niet in orde wilde maken; of dat hij zich verbond tot een periodieke inspectie ten einde het artikel in goede conditie te houden, maar zijn verplichtingen dienaangaande niet nakwam.

U had rechtens weinig in te brengen tegen een financieringsmaatschappij die U aansprak tot betaling, zelfs indien U schade leed omdat de verkoper zich niet aan zijn contractuele verplichting hield. Die contractbreuk leverde in rechte geen verweer op tegen degene die Uw schuldbekentenis te goeder trouw en onkundig van de wanprestaties van de verkoper van laatstgenoemde had overgenomen. Eventuele kwade trouw aan de zijde van de financieringsmaatschappij moest U bewijzen. De maatschappij was gerechtigd om betaling van U te eisen en had geen enkele verantwoordelijkheid jegens U aangaande Uw aankoop.

THANS

hebben wij de betrokken wet op endorseerbare waardepapieren (wissel, cheque, etc.) gewijzigd voornamelijk in tweërlei opzicht:

1. Thans hebt U voor de eerste maal een wettig verweer indien een financieringsmaatschappij U in rechte aanspreekt wegens niet-betaling en de oorspronkelijke verkoper van de goederen die U

hebt gekocht de overeenkomst zijnerzijds niet is nagekomen. Aankopen die U, de gebruiker, hebt gedaan met behulp van promessen of cheques die meer dan 30 dagen later pas betaalbaar zijn, hebben niet langer tengevolge dat men op dezelfde wijze onvoorwaardelijk tot betaling is verplicht indien men bij de koop bedrogen is en de rechter het daarmee eens blijkt te zijn. En dat betekent dat zij die krediet verlenen aan consumenten heel wat kritischer zullen zijn ten aanzien van leveranciers en zullen weigeren zaken te doen met hen die een twijfelachtige reputatie hebben en zich aan bedrog schuldig maken.

2. De schuldbekentenis of de cheque met uitgestelde vervaldatum die U hebt getekend moet voorzien zijn van het duidelijk zichtbare opschrift "Consumer Purchase", dat wil zeggen: gebruiksaankoop. Dit is van belang omdat die woorden aanduiden dat dit een schuldbekentenis is die een bijzonder karakter draagt en dat de regel die normaal genomen aan overdraagbare schuldbekentenissen een onvoorwaardelijke verplichting tot betaling verbindt, in dit geval niet van kracht is.

Tenslotte: de wetswijziging betekent niet dat iemand zich aan betaling van zijn rechtmatige schulden zou kunnen onttrekken. En het betekent zeker niet dat men niet uitermate voorzichtig zou moeten zijn alvorens enigerlei contract te tekenen. Lees hetgeen met kleine letter is gedrukt. Sta er op dat men U een of twee dagen de tijd geeft om het contract rustig over te lezen. Laat niemand U er in praten om iets onmiddellijk te tekenen zonder er eerst rustig over nagedacht te hebben. Als U zich daaraan houdt kunt U zich heel wat ellende besparen.

Het Ministerie voor de belangen van consumenten en corporatieve aangelegenheden.

De Minister, Ron Basford. Januari 1971.



# Het Magische Jaar 2000

2

Overal krijgt de Kerk de schuld van. En dan is het eerste verwijt altijd weer, dat de Kerk al maar de sociale verbetering en vooruitgang heeft tegengehouden. En men voegt er dan aan toe, dat sociale vooruitgang tenslotte moest komen door Marxistische invloed.

Zelfs leidende personen van Christelijke zijde worden daardoor verblind en doen mee.

Maar zo zijn de feiten niet.

Achteraf gezien kunnen we herkennen dat hier een duivels spel is gespeeld, waardoor de brede arbeidersmassa's in Europa zijn ontkerkend. Kapitalisme (in de vorm van liberalisme) heeft in de vorige eeuw die grote massa's arm gehouden. Marxisme beloofde aan die verpauperde massa's gouden bergen. Christelijke of nationale regeringen konden niet op tegen Marxistische beloften en ook niet tegen Marxistische regeringen. Dat komt, niet omdat die Marxisten wijzer zijn, of meer medemenselijk. Dat komt, omdat wereldbeheersende machten een Christelijke regering altijd zullen tegenwerken en Marxistische regeringen zullen bevorderen.<sup>2</sup>

Waren er christelijke regeringen, dan werden die gedwongen tot het nemen van onpopulaire maatregelen, b.v. bezuiniging, loonsverlagingen, militaire uitgaven enz. Op die manier heeft men de Christelijke partijen altijd weten te dringen in de reactionaire hoek. En daarvan gaf men dan de Kerk de schuld.

Zo zijn de brede arbeidersmassa's in Europa van de Kerk vervreemd en daar tegen opgezet.

Want achter dat streven naar wereldeenheden doet op het beeld van Openbaringen 13. Een laatste wereldeenheden, die nog eenmaal de gehele wereld zal omvatten, maar nu dan ook totaal. En daar in Openb. 13 ziet men ook de werkelijke operateur. Dat is de oude

draak, Satan, de god dezer aarde (2 Cor. 4:4). Die geeft aan deze wereldeenheden zijn macht. (Op. 13:2b)

En Satan heeft zijn eigen bedoeling met dat fata morgana van de wereldeenhedenstaat. Hij is een mensensmoeder van de beginne. Hij zal het zo maken, dat het Christendom de dupe wordt van dat straven naar wereldeenheden. En zo zal hij de Kerk overwinnen. (Op. 13:7, Dan. 7:23)

Wij kunnen voor onze eigen ogen heden het voorspel zien. Zie Rusland. Daar zitten de kleine martelaren op de banken van de atheïstische staatschool. Tegenpraak is onmogelijk. Dan dreigt het opvoedingsgesticht, ontzetting uit de ouderlijke macht. Wreder geestelijke terreur is niet mogelijk. En in China gaat het nog directer. Zie art. Wachter 11.5.71, page 7, 11.000 kerken weg, 1 miljoen christenen? In 1969 alle Bijbels verbrand.

Zo wordt de Kerk overwonnen. En wie bekommert zich er over? De Wereldraad van Kerken of de progressieve theologie? Daar ziet men niet verder dan Zuid-Afrika. Een ander middel voorlopig meer geschikt voor de Westerse wereld is de boycot. (Op. 13) Door dat alles tesamen, terreur en boycot komt het tenslotte zover, dat de Kerk haar leven slechts kan redden ondergronds. Dan hebben de poorten der hel inderdaad bijna de gemeente overwonnen. (Matth. 16:19) Maar dat zal nimmer slaan. Dan is de tijd rijp voor het oordeel. Dan komt de grote dag van Zijn toorn. Op. 6:17. Dan ziet de zon zwart als een haren zak en gaat de maan op bloedrood. (Op. 6:12 en Matth. 24:29)

Die tekenen kondigen aan de naderende ondergang van dat Anti-Christ wereldrijk. De eenmaal Christelijke Westerse wereld, geestelijk reeds ondergegaan in de grote afval en degeneratie. 2 Thess. 2.

Dan blazen engelen de oordeelsbazuinen en gieten catastrophes als schalen uit. Op. 8-10, en 16.

Want het zijn cosmische rampen, vanuit space, die dat zo zekere materialistische leven zullen verderven.

Lees Openbaringen 8:7-12.

Geen oogst, geen aanvoer, geen water, geen kracht en licht. Rood cosmisch stof, meteoren als bergen, radio-activiteit. Daarop volgen invasies en gekleurde Oosterse rassen (Op. 9:15 en 16:12) Er zal gruwelijk wraak worden genomen over werkelijke, of vermeende koloniale onderdrukking.

Tot dat het einde komt, wanneer de grootste aardbeving van de wereldgeschiedenis, de hemelhoge gebouwen van de trotse wereldsteden ineen doet storten, waarna ze worden begraven onder een meteorenregen als hagel zo dicht. (Op. 16:18 en 21) Een derde van de wereld. (Op. 8:7 en 8, 9, 10 en 11) Blijkbaar wordt het overige van de wereld nog voor zekere tijd gespaard. Zoals ook J. H. Bavinek en Dr. Abr. Kuyper aanduiden.<sup>3</sup>

Heeft het Christendom zich dan verplaatst naar de gekleurde rassen? Is dat proces reeds aan de gang?, vraagt Dr. Runia, als hij de heidenwereld overziet.

Zo zijn er verschillende verwachtingen. Christelijke verwachting op grond van de Heilige Schrift. Humanistische verwachting op grond van de menselijke evolutie filosofie. Joodse verwachting, die nog niet werd genoemd. Hoor Dr. Sol (Saul) Liptzin op het Joodse congres in New York: "Velen van ons (Joden) geloven dat de wedergeboorte van

het Joodse volk in Israel is het eerste hoofdstuk van de Joodse Messiaanse verwachting.

Wij geloven, dat nu het tweede hoofdstuk volgt, n.l. de wedergeboorte van het Joodse volk over de gehele wereld.

Daarna zal het derde hoofdstuk kunnen komen, n.l. de wedergeboorte der mensheid door een herboren Joods volk, de eeuwige dragers van de Messiaanse verwachting, van de eenheid der mensheid en vrede op aarde."

Dat zijn verwachtingen in de drie grote denkwereelden van onze tijd. Er is overeenstemming tussen het tweede en het derde. Maar niet met het eerste. Intussen wordt het tempo al sneller en sneller. Gelukkig, dit behoeft de gemeente niet te verschrikken. "Want," zegt de Apostel Paulus, "gij zijt niet in het duister, zodat die dag U als een dief zou overvallen." (1 Thess. 5:4) En de Apostel Petrus voegt er aan toe (in onze hedendaagse taal gezegd): "Let op het Profetische woord, dat zeer vast is, en als een licht schijnt in het duister van het wereldgebeuren. (2 Petr. 1)

v. d. Werff, Thamesford, Ontario.

<sup>1</sup> Visie of Visioen, beschouwingen over het jaar 2000. Deze schrijvers geven een Christelijke visie. Uitgave Geref. Social Verband, Amei-destraat 466, Rotterdam 8.

<sup>2</sup> Zie art. in Koers 22 mei 1971. "De kapitalist in zijn hemd."

<sup>3</sup> J. H. Bavinek: Voort wentelen de eeuwen. Dr. Abr. Kuyper: Van de Voleinding IV.

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## WAKANTIE IN DE BERGEN?? WEERSVOORSPELING VAN WOLKEN



## GAAT U NAAR DE BERGEN?

De tienduizenden die straks vakantie tussen de bergen nemen kunnen gebruik maken van bijgaande tekening. Hierin staat welke weersomstandigheden zijn af te lezen uit de wolken rond de bergtoppen. Vooral in het hooggebergte spreken de wolken een duidelijke taal om te zien welk weertype er ontstaat, hetgeen voor bergwandelaars van vele belang is.

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## DE Lange Reis VAN JILDERD HOENEVELD

door S. P. Akkerman

(Slot)

"Ik had geen geld en ik moest toch iets hebben om weg te komen. Toen stal ik het oorijzer van mijn oude grootmoeder en ging er mee vandoor." Nu slaan de vlammen hem aan alle kanten uit. Hij ziet haar gezicht betrekken, haar ogen verdonkeren.

"Dat was een ellendige gemene streek."

"Dat was het," beaamt hij. "Ik kwam als stoker op een vrachtboot in Amerika en het eerste geld, dat ik verdiende stuurde ik naar huis voor een nieuw oorijzer, maar toen het geld aankwam, was grootmoeder juist gestorven."

Lies Bouman begrijpt een mensenleven. Ze weet opeens, wat deze anders zo flinke vent zo bang doet weggelopen. Ze weet opeens de oorzaak van zijn vreemd-zijn.

"En tob je daar nu nog altijd over?" vraagt ze.

Jilderd knikt. "Eigenlijk wel. Ik zou graag willen dat het nooit gebeurd was. Werkelijk."

Ze speelt met het lepeltje en tikt er mee tegen haar koffiepot. Dan ziet ze hem opeens ferm aan. "Jij gelooft toch de vergeving der zonden door Christus' bloed?"

"Ja, dat geloof ik."

"Nou dan moet jij ook niet meer omtobben en omtillen met dingen, die vergeven zijn. Jij, Hoeneveld, die het kerstevangelie hebt gelezen, toen je alleen was en ver van de mensen, jij leeft niet erg uit je geloof. Dat ik het een gemene streek vond, heb ik je al gezegd, maar moet God ons niet allemaal veel van die streken vergeven? Meen jij misschien, dat Petrus, die de Here Jezus verloochende zijn hele leven lang als een somber mens over de aarde heeft gewalkt? Geloof het maar niet. Hij predikte het evangelie, want Christus had hem vergeven. En Paulus dan? Vrouwen en mannen had hij uit hun huizen gesleept, dat weet je en in de gevangenis geworpen. Maar daar versomberde zijn leven niet door. Toen God hem riep, wist hij, dat het andere was vergeven en dat was nog wat anders dan dat van jou. Paulus preekte tot in Rome toe en stierf de marteldood. Het is

misschien maar goed, dat je dat zo eens kom zeggen. Maar God zal niet meer moeite hebben om jou het stelen van het oorijzer te vergeven dan om een rijke boer te vergeven, die een cent in de collecte gooit. Wat een preek, vind je ook niet?"

Jilderd kijkt haar met glanzende ogen aan. Er is iets van zijn hart weggenomen. Zo mag hij het dus ook zien.

"Wij kerkmensen maken de dingen van het geloof soms erg ingewikkeld. Maar ik ben nooit zo geweest. Wij moeten het evangelie nemen, zoals het tot ons komt. Wie in Mij gelooft heeft het eeuwige leven. Wat kan ons dan nog gebeuren? Maar ik moet naar huis. Vind je mij nu een soort van vrouwelijke dominee?" vraagt ze met een kleur.

"Ik niet," zegt Jilderd zacht. "Wij praten te weinig over deze dingen. Wil ik je naar huis brengen, het wordt al later."

"Nee, ben je wijzer. Ik vind het best hoor. Ik fiets bij nacht en ontij waar ik wil. Dat maakt mij niets. En als ik nog eens terug kom vertel je zeker nog, hoe je goud vond. Of is dat een geheim? Nou daáág."

Weg is ze.

Op het erf kijkt Jilderd het licht van de fietslantaarn nog na. De wulpen roepen in de donkere avond.

Jilderd Hoeneveld kijkt met andere ogen de wereld in. Vergeving der zonden, alle zonden. Ook het stelen van het oorijzer. Alsof een pak van hem is afgevallen, zo voelt hij zich. Wist hij dat dan niet al die jaren? Ja, hij heeft het geweten en niet verstaan.

Maar nu is er vrede in zijn hart. Vrede door het Kruis.

Op deze warme juniavond als de zon nog fel op de huizen brandt, de bomen donkere kruinen naar de bleekblauwe hemel heffen, levert meester Bouma, in zijn voorkamer de veldslag van zijn leven met zijn dochter Lies.

Lies, zijn dochter van wie hij houdt, die veel van hem gedaan kan krijgen, maar die vanavond, nu zijn vrouw uit logeren is — morgen gaat hij zelf ook naar de getrouwde zoon in Groningen, waar zijn vrouw is — die hem daar vertelt, dat ze verkering heeft met die vreemde Amerikaan, die alleen op de heide woont en die op dat bakbeest van een motor rondjaagt. Alles wat in hem is verzet zich tegen deze gang van zaken: "Die kerel is zevenendertig jaar. Hij is geen belijdend lid van de kerk. Het is een vreemd mens." Hoewel, hij moet toegeven, dat hij nog nooit met hem heeft gesproken.

"Kind, begrijp je dan niet, dat dat niet gaat?"

Lies zit op de divan, de heldere ogen frank en vrij naar haar vader opgeslagen.

"Nee vader, dat begrijp ik nu eens niet. Wat is er op Jilderd tegen. Wat mankeert er dan aan hem?"

"Hij is twaalf jaar ouder dan jij."

"Toch niet; elf."

"Nou, elf dan. Dat lijkt naar niets."

"Dat is geen bezwaar. Ik stap daar tenminste wel overeen."

"Hij is geen belijdend lid van de kerk. Zegt je dat nu niets?"

"Hij gaat elke week naar de Belijdeniscatechisatie. Hij hoopt met een week of wat belijdenis te doen."

Meester veegt langs zijn gezicht. "Wat zal je moeder hier van zeggen?"

"Och, die wist er wel iets van. Zij vond het ook wel vreemd, geloof ik nu beslist..."

"Ja en waarom wil je dat nu beslist? Is het omdat die kerel geld heeft? Wil je zo graag de dame uithangen?"

Maar zo moet meester Bouma toch niet beginnen. Lies is opeens rood in het gezicht. "Vader hou daar alstublieft over op. U weet dat wel beter. Heb ik Klaas genomen om zijn geld?" Fier kijken die ogen hem aan.

"Ik noem het een onmogelijke verhouding," zegt meester.

Lies wordt niet kwaad, ze lacht maar eens. "En waarom nou, vader. Dat hij ouder is, nou ja. Ik had ook liever, dat hij vijf jaar jonger was. Maar tja. En nu nog eens wat anders. Ik hou van deze Jilderd. Ik weet niet, of dat ook nog iets zegt. Ik heb u wel eens horen beweren, dat de liefde het cement van het huwelijk is. Maar misschien is dat veranderd de laatste tijd. Er verandert zo veel, hè?"

Meester Bouma voelt, dat hij dit gaat verliezen. Hij had zijn dochter toch graag een andere man toegedacht dan deze vreemde kerel. Maar nog geeft hij zich niet over. "En willen jullie dan daar op de heide die kippenfokkerij voortzetten? Wil jij je daar begraven aan die kale weg, midden in de heide? Me dunkt..."

"En als wij dat nu eens zouden doen, vond ik het nog niet zo erg," zegt ze. "Maar ik denk niet, dat wij het doen. Jilderd wil een zaak kopen. Of hij wordt compagnon van iemand. In elk geval daar hoeven wij ons het hoofd niet over te breken. En nu zou ik graag willen vader, dat u het goed vindt, dat hij hier eens een avond komt. Dat is toch wel het minste, dat u kunt doen, vindt u niet?"

Meester stopt een pijp. Dat is een goed teken. Als hij rookt, is hij in de regel in goed humeur.

"Je zult je zin hebben," zegt hij. "En dan moeten wij maar afwachten, wat voor een sinjeur dat wel is. Maar ik moet er aan wennen."

En dan voelt hij twee armen om zijn hals en een warme mond, die zijn wang beroert. En dan, ja dan rollen er werkelijk twee tranen als kleine parels over de wangen van die altijd zo flinke Lies. Maar ze veegt ze gauw weg.

"Steek uw pijp maar gerust aan, paps," zegt ze. "Alles sal reg kom."

Witte nevels hangen laag aan de kimmen, maar de zon rijst al in de blauwe hemel omhoog.

Jilderd staat op zijn erf. Het is nog vroeg in de morgen. Nog kleurt de heide rozig rood. Het is prachtig weer voor september.

Jilderd staat op het erf en blikst over de vredige wereld. Boven op het dak van zijn huis, waait met lome slagen een grote vlag uit in de zwakke wind, vannacht door zijn buien daar geplaatst.

Jilderd rekt zich uit. Hij snuift de koele morgenlucht op. Vandaag gaat hij trouwen. Waarom zouden ze nog wachten? Voor verkering is een kerel van zevenendertig jaar te oud. Vanavond zal hij hier niet meer zijn. Dan zullen ze in Groningen wonen. Hij en Lies. Jilderd staat hier alleen op het erf en zijn leven draait snel aan hem voorbij: Griekse boot, Valera, Verre Oosten om hout te halen. Hoe eenzaam was het daar. Goudzoeken, alleen en toch niet alleen.

En nu, nu zullen ze altijd samen zijn, Lies en hij. Lies, die hem de ogen opende voor de boodschap van de Bijbel! Vergeving der zonden. Lies, die zijn vrouw wilde worden.

Vandaag wordt het een drukke dag in het meestershuis. Haar broers komen, zijn broers en zusters met de vrouwen en hun mannen, zijn ouders, een schare vrienden en vriendinnen, want Lies is bekend in het dorp.

Vandaag in al de drukte zal er niet veel tijd zijn om te denken aan vroeger. Jilderd Hoeneveld is toch weer thuis gekomen. Hij staat daar en kijkt over deze stille wereld en in zijn hart is de blijdschap om de wereldwijde liefde van Jezus voor allen, die tot Hem willen komen.

De vlag op het dak waait breed uit.

Jilderd blikst naar het Oosten, waar de zon rijst boven de bossen, naar het Westen, waar zware bossen de kimmen sluiten.

Zo ver het Oosten is verwijderd van het Westen, zover doet Hij onze overtredingen van ons.

Zó ver, zó ver!

— Einde —



## WIJ LAZEN VOOR U

### DE TIEN GEBODEN IN SPREUKEN,

(een serie Zondagavond-lezingen gehouden voor de NCRV),

Kok, Kampen paperback.

### AKTIEF GELOOF,

(een stapeltje artikelen, reportages, reacties, impressies, gesprekken),

door Sipke van der Land.  
Kok, Kampen, paperback.

### SCHEPPING, VAL EN VLOED,

door K. A. den Breejen.  
Wever, Franeker.

Het eerste van de hierboven vermelde boeken wordt op de rugzijde aldus geannonceerd: "Op buitengewoon boeiende wijze worden een aantal teksten uit het bijbelboek Spreuken geactualiseerd. Het criterium voor de keuze van de teksten is de essentie van de tien geboden." Indien onder 'buitengewoon boeiend' het levendig gebruik van eigentijdse taal en denkbeelden moet worden verstaan, is het boekje, geschreven door acht predikanten, ongetwijfeld geslaagd. Indien er onder moet worden verstaan een dusdanig openen van de Heilige Schrift, dat het hart van de christen geboeid wordt door de macht van het Woord Gods, rijzen er nogal wat vraagtekens. Tweemaal trof ik in dit boekje een merkwaardige combinatie aan: de inleider, dr. O. Jager, omschrijft het boek Spreuken als "een getuigenis van gezond verstand en geloof"; en de eerste medewerker, ds. L. Bech, noemt Spreuken 21:2 "een regel, die getuigt van gezond verstand en geloof." (blz. 12). Het komt me voor, dat hier 'two strange bedfellows' geassocieerd worden in het getuigenis van de geïnspireerde auteur van het Spreukenboek, maar was hij inderdaad geïnspireerd? Ds. Bech laat aan de woorden, die ik van hem citeerde, voorafgaan dat hij niet alles uit het boek Spreuken voor zijn rekening neemt; blijkbaar heeft hij hier en daar bezwaren; de vraag dringt zich op: geloofsbezwaren of 'gezonder-verstand' bezwaren?

De verschillende bijdragen zijn niet van gelijke kwaliteit, soms zelfs met elkaar in tegenspraak; hier en daar worden denkbeelden verkondigd, die meer groen dan rijp zijn. Het best vond ik de beide bijdragen van ds. Jac. van Dijk, die op een bewogen wijze schrijft over het zesde gebod en zowel Billy Graham als prof. K. Schilder citeert.

Van het tweede hierboven vermelde boekje kan ik betere dingen zeggen. Het is geschreven door de all-round journalist-godsdienstleraar Sipke van der Land, die ons ongeveer een jaar geleden met zijn flitsende reportages (ook over Canada) verraste in zijn: 'Te gek om los te lopen. Ook ditmaal stelt hij niet teleur, de 22 rake schetsen gebundeld in zijn 'Aktief geloof' heb ik in één ruk uitgelezen. Ze zijn geschreven voor of met het oog op teen-agers, en van der Land heeft er slag van hen te bereiken. Hij schaamt zich voor het evangelie niet, hij is blij om erover te spreken en hij verstaat de kunst om telkens weer, op een ongedwongen manier, tot de kern door te stoten. Dit boek is een mooi cadeau voor die (enkelingen?) onder onze jongens en meisjes die nog Hollands kunnen lezen. Ik noem alleen maar enkele van de titels van de hoofdstukken: De gelijkenis van de supermart; Waarom is het zo'n troep in de wereld? Hoe ontsnap je uit de gevangenis? Is sex voor de vogels? Lamelndige catechismus en

levenslustige catechismus; Probeer eens een andere godsdienst; Kroeglopen met de majoor.

Het valt me moeilijk van het derde hierboven geannonceerde boek niet een sympathieke aankondiging te geven; het is niet geschreven door een vaktheoloog, de schrijver is van beroep rijks-accountant, hij heeft ontzaglijk veel werk verzet om zichzelf en anderen op de hoogte te brengen met de problemen rondom schepping en evolutie, en wie zou het niet toejuichen dat hij, zoals we op de rugzijde van zijn boek lezen, "tracht aan te tonen dat de Heilige Schrift, onverminderd de volle menselijkheid der Israelitische bijbelschrijvers, geheel geïnspireerd is." Het doet me leed te moeten schrijven dat hij, naar mijn mening, in dit pogen niet is geslaagd. Ondanks veel goede en gezonde opmerkingen, die mijn hartelijke instemming hebben, wemelt het boek van speculaties, die aan de Schrift worden opgedrongen. Het bestek van deze bespreking laat niet toe ze alle op de voet te volgen; daarom beperk ik me tot het volgende.

De schrijver noemt niet minder dan 12 verschillende opvattingen van het scheppingsverhaal en hij kiest zelf voor een 13de: de restitutietheorie als onderdeel van de leer der heilsgeschiedenis. In deze theorie wordt Gen. 1 gezien als het begin van een herstelwerk Gods, door de val van satan noodzakelijk geworden. Om deze theorie te funderen vertaalt de schrijver het tweede vers van de Bijbel niet met de woorden: "De aarde nu was woest en ledig", maar: "De aarde nu werd woest en ledig." En in een aanhangsel op zijn boek verwijt hij het aan prof. Gispén, dat deze in zijn boek "Schepping en paradijs" aan de 'traditionele' vertaling vast hield, hij spreekt van diens 'traditioneel-dogmatische opvattingen' (blz. 183). Nu had hij dat waarlijk niet alleen aan prof. Gispén behoeven te verwijten; hij had ditzelfde van elke (mij bekende) bijbelvertaler en bijbelvertaling kunnen zeggen; en dat om de eenvoudige reden dat (ondanks het door de schrijver op blz. 42 te berde gebrachte) de vertaling 'was' zo voor de hand ligt, dat geen enkele vertaler aan 'werd' de voorkeur gaf, tenzij hij 'traditioneel-dogmatisch' beïnvloed was door de restitutietheorie. Die theorie is al betrekkelijk oud. Prof. H. Bavinck noemt in zijn Gereformeerde Dogmatiek de namen van onderscheiden voorstanders van deze theorie uit de 18de en 19de eeuw, en dan schrijft hij: "De restitutietheorie is zeker aan het dwalen geraakt, als zij in Gen. 1:2 den val der engelen en de verwoesting der aarde plaatste. Hiervan is toch met geen woord sprake; er staat ook niet dat de aarde woest en ledig werd, maar dat zij dat was en dat ze zoó werd geschapen; en de woestheid en ledigheid houdt geenszins in, dat de aarde verwoest was, maar dat zij, ofschoon reeds aarde, toch nog ongevormd, zonder gedaante of gestalte was." (II, blz. 459) De schrijver van 'Schepping, val en vloed' laat echter aan Gen. 1:2 een enorme geschiedenis van de goede aarde voorafgaan, die door de val van satan van een lichtwereld tot een wereld van duisternis geworden was; het scheppingsverhaal van Gen. 1 betekent een herstel van die originele schepping. M.a.w., de schrijver speculeert, hij weet veel meer dan in de Bijbel te lezen staat, en dat geldt ook van het vervolg. Hij gelooft in pre-adamieten, menselijke wezens die al honderdduizenden jaren eerder dan Adam aanwezig waren op het wereldtoneel, en ook na Adam nog voortbestonden, en hij laat

met dikke letters drukken: ADAM WAS NIET DE EERSTE MENS, MAAR DE EERSTE MENS DIE DE WARE GOD KENDE. (blz. 126). Hoe ver de speculatieve denkkraft van de auteur reikt blijkt, naar mijn mening, wel het meest overtuigend wanneer hij zijn mening ten beste geeft over de schepping van Eva. Hij vindt het het meest waarschijnlijk, dat de bijbel hier doelt op wat men met een modern-medische term 'dermoidoyste' noemt. "Met deze medische term wordt aangeduid", zo verklaart hij, "een bevruchting die eigenlijk een tweeling tengevolge moet hebben, doch waarbij de tweede vrucht binnen de eerste vrucht zich blijft bevinden, en aldaar tot een gezwel wordt, dat duidelijk de merktekenen van een foetus heeft." Hij vervolgt: "Het is ten aanzien van Gen. 2:18 niet

onmogelijk dat hier zich een geval van dermoidoyste heeft voorgedaan, hetgeen door een operatie tot het 'bouwen' van Eva leidde. Hierbij is te bedenken dat enige medische kennis voor een dergelijke verrichting, hoe primitief ook, toentertijd niet onmogelijk was. Dat deze menselijke handeling tegelijk een daad van Gods bijzondere zorg was, blijkt uit het vervolg: een nieuwe, levensvatbare mens." (blz. 181)

De denkkraft van de schrijver overtreft hier wel zeer verre zijn overtuigingskracht; ondanks zijn goede bedoelingen vinden we zijn boek geen aanwinst voor de verdieping van ons denken inzake de scheppingsvragen; de verwarring in veler denken kan er alleen maar groter door worden.

Louis Praamsma.

### WIJSBEGEERTE

Prof. Dr. Ir. H. Van Riessen

Uitgever: J. H. Kok N.V.  
Kampen, 1970

De auteur introduceert dit boek als een herschrijven van het reeds eerder gepubliceerde doch uitverkochte boek, *Op Wijsgerige Wegen*. De veelomvattende titel van dit boek wijst er al op dat Van Riessen hier bezig is met vele thema's die besloten liggen in de zg. wetenschap der wijsbegeerte. De schrijver heeft bij het herschrijven van dit boek allerlei lezers in het vizier gehad: "studenten in het algemeen, belangstellenden, met name die met liefde en een gelovig hart het werk van de Stichting Bijzondere Leerstoelen voor de Calvinistische Wijsbegeerte steunen, zelfs middelbare scholieren." En, voegt Van Riessen er aan toe: "Zelfs schreef ik dit boek voor wijsgeren." (p. 7)

Dit over het algemeen helder geschreven boek is ingedeeld in acht hoofdstukken, waarvan ik hier de opsomming geef: 1. Wat is wijsbegeerte?; 2. Filosofie en religie; 3. Grepen uit de geschiedenis der filosofie; 4. De wetenschap; 5. Hoe is de wetenschap mogelijk?; 6. Wet en zin; 7. De zijswijzen; 8. De zijden. Voor de doorsnee lezer is niet elk hoofdstuk even gemakkelijk te verstaan. De eerste vier hoofdstukken acht ik het meest begrijpelijk.

De schrijver legt in dit boek allerlei verbanden tussen wijsheid, wijsbegeerte, religie en wetenschap. Bijzonder treffend is zijn beschrijving van de "Wijsheid" zoals we die vinden op pag. 12-20. Zelfs de slordige lezer zal direkt kunnen opmerken dat Van Riessen's visie gefundeerd is op het omvangrijke werk van Herman Dooyeweerd. De auteur geeft dan ook te kennen in zijn "Ten Geleide" veel geleerd te hebben van Dooyeweerd, en benevens ook van Vollenhoven, Zuidema, Mekkes, Popma, Veenhof, Janse, en Stoker. In zijn hoofdstuk "Grepen uit de geschiedenis der filosofie" komt zijn verwantschap met Dooyeweerd dan ook sterk naar voren, in het verwijzen naar de religieuze grondmotieven in wijsbegeerte zowel als in de cultuur.

Weliswaar filosofeert Van Riessen binnen de grenzen van de Wijsbegeerte der Wetsidee, toch moet worden opgemerkt dat de auteur op verschillende belangrijke punten zich van Dooyeweerd distantieert. Ik wil drie dingen noemen: 1. De wetenschap. Dooyeweerd spreekt over wetenschap i.v.m. een "Gegenstands"-relatie, d.w.z. de tegenoverstelling van de logische en een niet logische modaliteit. Van Riessen schrijft: "Het verschil is dunkt mij zo samen te vatten, dat de "Gegenstands"-relatie . . . bij mij vervangen is door de betekenis, die de wet heeft voor de eigenaardigheid van de wetenschap." p. 99. 2. De tijd. Bij Dooyeweerd functioneert de idee van tijd in alle belangrijke beschouwingen. Van Riessen wil daar van af. Hij schrijft onder meer: "De introductie van de tijd voor het probleem van de samenhang in verscheidenheid en zijn verhouding tot de eenheid en totaliteit lijkt mij niet passend." p. 121. 3. Ook levert Van Riessen een scherpe kritiek op Dooyeweerd's pretentie van de z.g. "transcendentale kritiek." Men zie p. 129. In het algemeen kan worden opgemerkt dat Van Riessen steeds weer terug wil naar de "wetsidee", terwijl, volgens Van Riessen, Dooye-

weerd de idee van kosmische tijd op de voorgrond heeft geplaatst. "In Dooyeweerd's ontwikkeling is de idee van de kosmische tijd tot steeds meer aanzien gekomen, zodat zij thans in zijn conceptie de eerste plaats inneemt, terwijl de wetsidee die deze plaats aanvankelijk innam, gaandeweg op het tweede plan is gekomen." p. 119.

De lezer kan bemerken dat ik maar enkele grepen heb gedaan uit dit niet in alle opzichten gemakkelijk te lezen boek. Ik wil deze recensie besluiten door enkele opmerkingen te maken, die alle inherent zijn in het voorafgaande.

1. Ook al is dit boek in vele opzichten helder geschreven, voor de doorsnee lezer van C.C. zal het een moeilijke opgave zijn om dit boek ten volle te kunnen waarderen. Dit boek is dan ook aanbevolen aan studerende, predikanten, onderwijzers, en hen die, zij het op een ietwat grove wijze in aanraking zijn geweest met enkele wijsgerige problemen. Verondersteld wordt natuurlijk dat men de nederlandse taal nog (al) bij machte is.

2. Uit dit boek kan direkt worden opgemerkt dat — in tegenstelling met het populaire idee — de Wijsbegeerte die Wetsidee in geen enkel opzicht een gesloten en statisch systeem vormt. De kritiek van Van Riessen op Dooyeweerd is dan ook heus niet voor de poes. En toch — en ik kan niet anders dan dit te onderstrepen — levert Van Riessen zijn kritiek op Dooyeweerd binnen de grenzen van diepe waardering.

## NIEUW LEVEN

*Weer hebt Gij d'aarde mooi gemaakt.  
De bomen, die een lange tijd zo naakt  
daar stonden, alsof zij nooit  
tot leven zouden komen,  
hebt Gij getooid  
met 't mooiste groen!*

*En in dat groen daar tierelieren  
de vogels al de dag.  
Zij viëren  
uitbundig het zomerfeest,  
en zingen van geluk  
hun keeltjes bijna stuk!*

*'k Zie ook hoe de bloemen  
het werk hunner Schepper roemen.  
Met zoete geuren  
en een rijke schakering van kleuren,  
onder een hemel zo blauw  
dat ik het in verwondering aanschouw!*

*Maar dan hoor ik een stem: "Mens, let  
ook op de kroon die werd gezet  
op 't geen God schiep.  
De bloemen, zij zijn schoon,  
maar gij mens, zijt de kroon  
Geschapen naar zijn beeltenis!"*

*Toen daald' in mij een grote droefenis . . .  
Wat is Zijn beeld in mij verwrongen!  
't Was plots alsof de vogels niet meer zongen,  
en bloemen niet uitbundig bloeiden meer.*

*"Vergeef ons, Heer,  
wij gaan de bloemen ver te boven  
maar soms schijnt het dat zij  
hun Schepper intenser loven dan wij!"*

*Ach, mocht de mens toch met zijn stém  
spreken van nieuw leven in Hem.  
Zoals de vogels met hun zingen  
iedere dag Hem lof toe brengen,  
en de bloemen met hun pralen  
de wonderen van Hem verhalen!*

Didy Prinzen

3. We zijn ook aan deze kant waar de Bijbelse lijn getrokken van de Atlantische Oceaan al enkele tientallen jaren bezig met de fundering en ontwikkeling van een boekbespreking over bovengenoemd boek in het Gereformeerd Weekblad (23 april, 1971) aan de hand van B. Wentzel: "Voor een wijsbegeerte die de pretensie voert christelijk te zijn, lijkt mij een voortdurende bijbelse verantwoording noodzakelijk. In dit werk ontbreekt deze. We begrijpen dit. De ruimte is beperkt. Het werk steunt op Dooyeweerd's hoofdstudie. Maar een bijbelse verantwoording maakt een studie (met genoemde preten- zie) sterker."

J. Kerssies.



MARGA KRISTINA WEILER weeft muurversieringen van wol, die zij "paintings in wool" noemt. Mevr. Weiler, die in Tallinn in Estland geboren is, kwam in 1948 met haar gezin naar Canada. Toen haar man drie jaar later overleed is zij als boekhoudster gaan werken. Nadat haar drie kinderen afgestudeerd waren aan de Universiteit van Toronto werd het voor haar wat gemakkelijker, en kon ze zich toen weer veroorloven meer tijd aan haar hobbies te wijden. Mevr. Weiler weeft niet alleen. Zij gebruikt ook andere technieken zoals knopen, borduren en de z.g. "rya" (lussen) techniek. In Scandinavië zijn de "rya" kleden erg populair. (Globe and Mail Photo)

## TERLENKA VITRAGE

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## A WOMAN LIGHTS INTO M. CHARTRAND

The following Open Letter to Michel Chartrand appeared in French in the Montreal La Presse the Montreal Gazette, and was reprinted in English in Montreal Central Council.

Mr. Michel Chartrand,  
President,

Dear Sir,

For several weeks, I have been following with interest your propaganda campaign across Canada, and I can only say that the mere fact that you are able to express yourself so freely in this way is a flagrant refutation of your words.

You get up on the dais, and without any obstacle whatever from those present, you preach revolution, you slander the government, calling it "fascist", "reactionary", "capitalistic", "imperialistic" and I don't know what else, always employing the same Soviet phrases which have been bombarding us for the past 30 years. And nobody stops you!

Do you know what would happen to you if you were not living in such a truly liberal country? You are indignant about the fact that the law produced certain books as evidence during the course of the FLQ trials. And what next? Are you aware of the fate of the Russian writer, Alexander Solzhenitsyn — winner of the 1970 Nobel Prize — as well as many others, for having permitted the publication abroad of certain of his works banned by Soviet censorship? Is this what you mean by freedom?

A Neo-Canadian, born in Russia, where I lived through the Revolution, I arrived in Canada 20 years ago, after having travelled and living in many European and Latin-American countries. A widow, with two school-age sons, and knowing no one, I found in this wonderfully free and hospitable nation a real home. It was not

always easy: at the beginning, I worked as a saleslady for \$25 a week to enable my sons to finish school.

I am happy and proud to be a Canadian, with no prejudice of language, race, or creed. A Canadian and nothing else! although French-speaking. And suddenly, in this peace-loving country, the first bomb explodes, to be followed by others culminating in political assassination, giving way to hatred and fear. Why? Because two peoples form the background of a nation speaking different languages? Is it not rather a pretext, and a badly disguised one at that, to camouflage the battle between he classes, caused by the eternal hatred for those who have

been more successful in life? "Get out so I can get in." It's sad, even tragic.

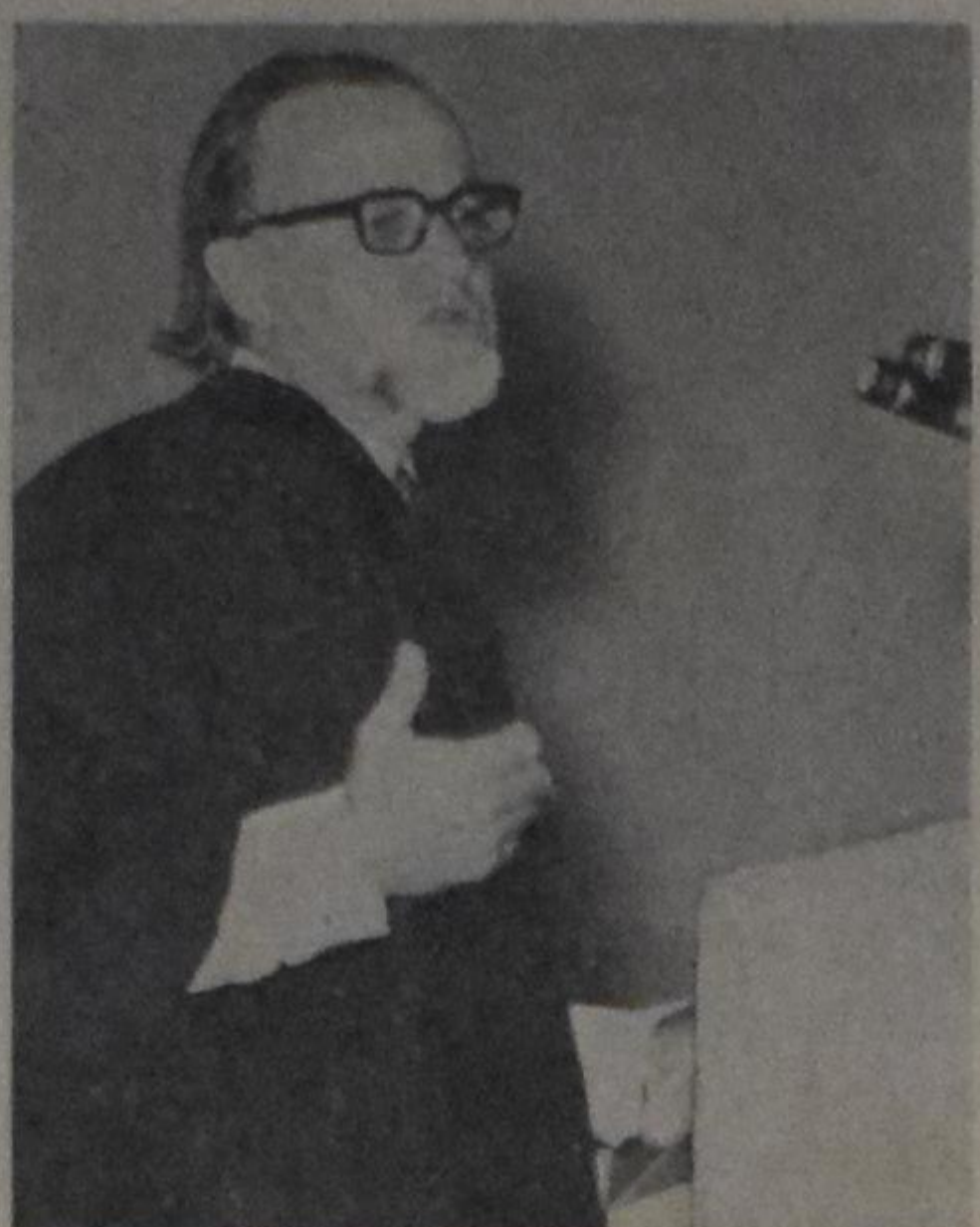
Where are you headed in the future? If you achieve your goals and arrive at a regime inspired by totalitarian nations, it might be you who be silenced, unless, of course, you are one of the leaders. For if there is anyone at all expert in the creation of "robots", it will definitely be your friends in the socialist countries.

This is the first time that I have decided to air my views, but I can no longer remain silent! I love Canada far too much to be able to sit back any longer, passive and silent, and be a witness to this tragedy which is unfolding before my eyes. And if this letter succeeds in revealing the truth to only a few hundred people, then I don't think my time will have been wasted.

Helene Jung.  
(Reprinted with permission.)

## GRADUATION

Gordon College, in Wenham, Massachusetts, graduated its 89th senior class on Saturday, June 12 at 10:30 a.m. in its new Rhodes Gymnasium. Commencement exercises began Friday evening, June 11 when Gordon President Dr. Harold J. Ockenga addressed this year's class of 136 graduates at the annual Baccalaureate Service, also held in Rhodes Gymnasium. A



Dr. Francis Schaeffer

President's Reception followed this service in the recently restored Frost Hall Foyer.

Dr. Francis Schaeffer, distinguished author and founder of the L'Abri Fellowship foundation in Switzerland, delivered the Commencement Address. Dr. Schaeffer has been one of the more dynamic evangelical spokesmen to bring historic Biblical Christianity into contact with the intellectual and cultural problems of the 20th Century. His best known works are *Escape From Reason* and *The God Who Is There*.

102 graduates will receive AB degrees in 13 different majors and 34 graduates will be awarded BS degrees in four majors. Dr. Schaeffer and Dr. Tehi-Young Yun, Executive Advisor to the President of the Republic of Korea were awarded honorary Doctorates from Gordon College as a part of the Commencement program. Dr. Yun has served as a member and First Vice Chairman of the Korean National Assembly, as a delegate to the U.N. and as Mayor of Seoul, South Korea.

Gordon is a coeducational liberal

## Summary

## THE FUTURE OF THE FAMILY AND EDUCATION

Dr. Hendrik Hart (Institute for Christian Studies, Toronto) began his lecture by investigating the word "future" and the phenomenon of "time". "Historic time", he said, is a series of lumps of clock-time where each lump is a homogenous moment by virtue of the religious core from which its expression arises. Our present, accordingly, began with the Renaissance and characterized the removal of God from His throne, and the raising of man to supremacy. "Man and His World" (expo '67), "Man at the Centre" (CBC program) were cited as nutshell, cultural expressions of North America's religious roots.

Beginning with the fact that no human endeavour has future when it is done in a name other than Christ's. Dr. Hart foresees no future for a culture which subdues and crucifies that very life-line.

The future then, said the speaker, can only begin with a Christian reformation. To this end he had a number of practical suggestions in the areas of family and school: "the greenhouses of society".

Dr. Hart defined the family as a "Protective environment for maturing children." Its purpose is to bring children to the point where they can begin to live responsible, mature, Christian lives outside of that protection. To help our children to this point, Dr. Hart urged parents to strive for both a more value-oriented and future-oriented upbringing. Children should be disciplined to become submissive not to their parents, but rather to the Christian norms and values which the parents teach.

The speaker's definition of "School" is "a cultural briefing

arts college of 750 students, located on a beautiful 800 acre campus on Massachusetts' North Shore. Gordon has been experiencing steady growth in the past several years and anticipates an enrollment of 1200 students by 1975.

institution for new arrivals". School exists to bring children up-to-date on historical developments which have led up to the present. Emphasizing that this institution is the "cultural womb of society", Dr. Hart pointed out that schools in our humanistic society can only be antagonistic to the development of a christian life-style. He criticized those Christian parents who, by sending their children into the public-school system, enforce a hypocritical, two-faced life for them — one on Sunday, one during the week.

In conclusion, Dr. Hart made several proposals in regard to Christian day-schools:

1. We must subdue the "dutch" stigma that is presently attached to the school movement.
2. We must translate our Christian convictions into a working curriculum.
3. We must fight persistently against the injustice of having to give financial support to two school systems.

Peter Jonker.



DR. J. BOERSMA,

son of Mr. and Mrs. Andy Boersma of Hamilton, Ont., graduated on May 28th, 1971 as a Doctor of Dental Surgery from the University of Toronto. A graduate of the Hamilton District Christian High School (1964), Dr. Boersma began university in 1966 and entered the Dental faculty in 1967. During his studies he received the H. K. Box Award in Periodontology and the Dr. Sheldon W. Wax Memorial Prize. Dr. Boersma is presently engaged in dental practice at 346a Upper Ottawa St., Hamilton, Ont. in associateship with Dr. L. J. Ceroni.

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## THE WORLD AROUND US

# South Africa and Sanctions

At the recent Commonwealth Conference in Singapore Prime Minister Trudeau spoke of the cataclysmic racial conflict which could erupt in Africa. The observation was hardly a new one; millions of people feel that eventually there will be a bloodbath in South Africa and to their minds the only question that still remains is whether the whites or the blacks will win. Statesmen are working to bring about the end of apartheid through peaceful means, but since their methods and their aims differ it will be very surprising if they can bring it off without setting off the violence within South Africa. The Afro-Asian nations are busily engaged in trying to out-manoeuvre the Anglo-American veto at the UN against sanctions. For the Afro-Asian nations, sanctions are a moral necessity in order to bring South Africa to her knees, but to the other side, sanctions will only create problems in the economic and diplomatic world without bringing about the desired effect. In support of their argument they point to Rhodesia which, in spite of sanctions, is maintaining its position without any noticeable difficulty.

Whatever side one takes in the argument it is easy to see that world peace demands the elimination of Apartheid. On moral and Christian grounds it simply cannot be defended. All this is not difficult for an objective observer to see; but it is no less necessary for him to point to the realities of the balance of fire-power and of military logistics in South Africa. The ratio of non-whites to whites in the Republic of South Africa is somewhere between four or five to one. There is little evidence that the Africans, the Coloureds and the Indians are as yet ready to make common cause against both the Afrikaner and the English. Even when it is assumed that all non-whites would be on one side and all the whites on the other, it requires no great sophistication to project a ratio of thirty or forty non-white dead for every South African dead. And when the killing stops there is still no certainty that Apartheid will have been overthrown. The blacks and coloured may well find this too high a price to pay. Therefore white people — especially students — who do not live in South Africa should stop preaching the violent overthrow of Apartheid. This is a decision the Africans have to make for themselves. It is a dubious moral fervour that inspires other men to die in very large numbers for your own abstract propositions pronounced on discreetly distant platforms.

There is still a very good possibility that the pressure which the Afro-Asians will exert at the United Nations will lead at some point in the forthcoming sessions to a recommendation for the use of UN economic sanctions against the Republic of South Africa. Whether sanctions will work is another question entirely, and whether sanctions will make for a better or a worse life for the Africans is doubtful. Sanctions can range from cutting off 'strategic' goods to a total ban on all dealings. If the former is applied it will lead to the intensification of the economic development of South Africa. Since 1948 South Africa has operated a remarkably effective import control policy, which in an academic sense might be analysed as a self-imposed sanctions deliberately intended to stimulate forced in-

dustrialization in the Republic. Any UN sanctions against South Africa would almost certainly result in a domestic program that would give absolute priority to the preservation and profits of white South Africa.

What would happen if the UN would decide on a total blockade-embargo on all movement of goods into and out of the Republic? Since the 1931 agricultural marketing controls, imported foods have virtually been excluded in the interest of the white farmers; the whites could thus feed themselves on approximately their present diets. There is a substantial textile manufacturing industry which has been established by elaborate customs tariffs that blandly ignore all formal obligations by the South African government to the General Agreement on Trade and Tariffs. Clothing is thus no problem. Housing is no problem either. The only areas where the Republic could be hurt is cutting off her oil supply, and in this area the strategic reserves would carry the country for a long time. Eventually there would be an acute problem in stockpiling gold that could not be shipped and a diminished scale of operations in mining would have effects of worrying proportions. The gradually declining rate of savings-investment and the consequential deceleration and non-multiplier effects through the economy could become an acute problem which cannot be solved except through lifting the embargo-sanctions blockade.

Whatever form sanctions may take, the non-white population will suffer first, will suffer the most, and the effect will be the longer lasting for them. There is very little prospect that sanctions will end Apartheid and most of the Afro-Asian governments must be aware of it. What they apparently hope to achieve through sanctions is an amelioration of the present situation so that, eventually the non-white, if not at par with the whites, at least will have a better life and some day in the running of his country. But the chances are slim indeed that this will happen in the foreseeable future. Apartheid is a brand-name of post-1948 party politics and is generally attributed to and associated with Dr. Verwoerd. But before this there was "segregation", associated with General Hertzog and Dr. Malan; and before that there was the "trusteeship" associated with General Smuts. The semantics and names are different but the idea is the same. The idea began about three centuries ago when Van Riebeeck landed at the Cape and established a station for victualling passing ships of the Dutch East India Company. Van Riebeeck issued the first Plakaat, sternly forbidding the white servants of Jan Company to have any physical contact with the beach and bush dwellers of darker skins. When the economic development of the country proved that it was impossible to keep the races physically separated, the doctrine "no mixing of white and black in Church and State" was instituted and Afrikaners to this day are trying to maintain this philosophy. The result is that the white man controls the state and that the non-whites have no rights except those given them by the whites. And in South Africa, what the white man gives to the black he can take away again.

J. J. Bout.

## CROSSWORD PUZZLE

### ACROSS

1. Deep pink
6. Righteous
11. — Rogers
12. Corundum
13. Contemporary "bread"
14. Relish
15. N.L. batting champion (1970) (2 wds.)
17. Book (abbr.)
18. Carpenter's tool
22. String instrument
26. Fenway Park VIP
28. Church court
29. Orwell's "Farm"
30. Literary collection
31. Busch Stadium VIP (2 wds.)
37. Atlanta Stadium VIP
38. Boundary
40. Hackneyed
41. Heath genus
42. Hides
43. Inhibit

### DOWN

1. English river
2. Redolence

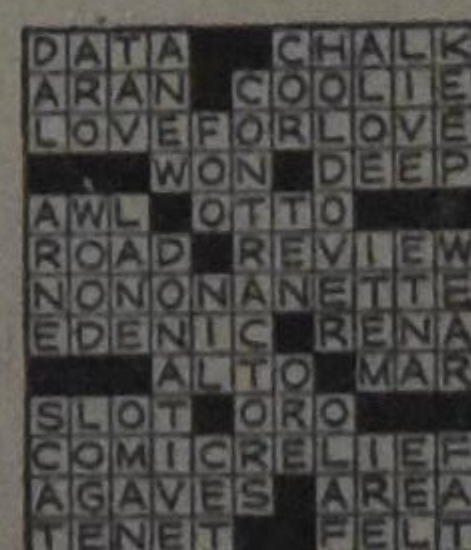
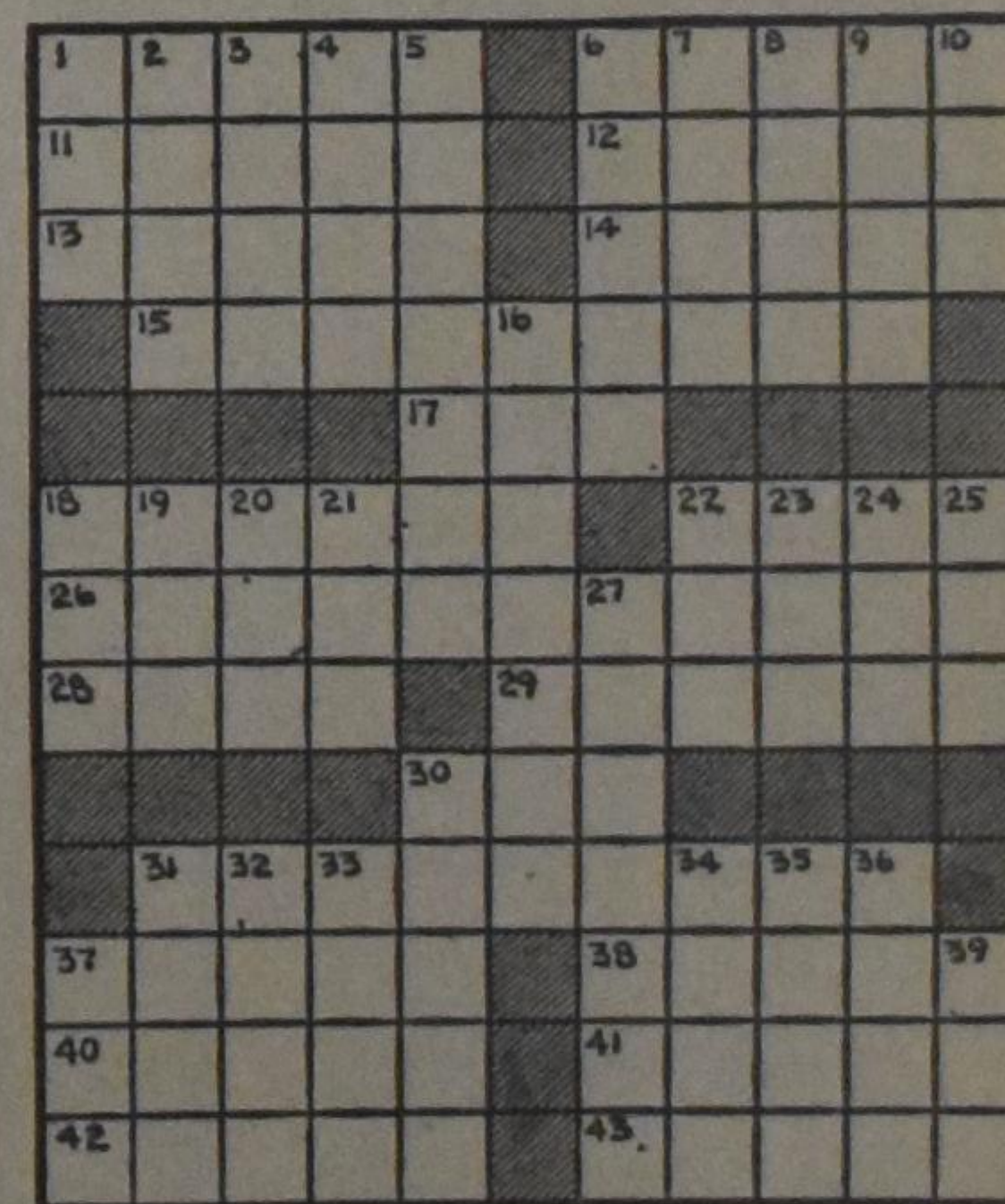
### 3. Italian

- painter
4. Guinness
5. Stop-off
6. Gold or silver
7. Esau's grandson
8. Pause
9. Ethical-ly, pretentious
10. Caustic substance
16. Baritone, Anselmo
18. St. —, West Point of France

### 19. Chinese

- weight
20. Follower (suffix)
21. R.R. stop
22. Virginia Military Institute
23. Ideology
24. Turkish weight
25. "Diamond"
27. Empowered
30. Moorehead
31. Moderate

32. Spoken
33. Roll of cloth
34. Father
35. Exclude
36. Agreeable
37. Snake
39. Sailor



**SOLUTION**  
to previous  
Crossword Puzzle



# Great Preachers and their Common Traits and Characteristics

by REV. ROGER S. GREENWAY

## Charles Haddon Spurgeon (1834-1892)

### PREACHER OF WORLD-WIDE RENOWN

Who has not heard of this mighty preacher? Spurgeon was probably the greatest preacher in modern times and his printed sermons are so appealing that they are still being read (and re-preached) the world over.

#### A. Spurgeon's Career as a Preacher.

Spurgeon was a Calvinistic Baptist with strong denominational convictions. His life and ministry, however, were remarkably ecumenical. He was born in a Congregational parsonage, was converted in a Methodist meeting house, and while he became a Baptist minister, he was acclaimed, read, and copied by Christians all over the world. The theology in which he was reared in childhood was solidly Puritan, and this shaped Spurgeon's entire religious experience, the crisis of conversion through which he passed at sixteen, and the main emphasis of his ministry. (18)

On Sunday morning, January 6, 1850, young Spurgeon was groping through a snow storm in search of a place to worship when he found on a side-street a none-too-inviting-looking meeting house belonging to the Primitive Methodists. He had heard about their

"rantings" and hesitated about going in but the snow prevented him from going any further and he decided to "try them out". The congregation consisted of about fifteen people in a building capable of seating three hundred, and to make things worse, the preacher whom they were expecting failed to show up and a "shoemaker or something of that sort" was pressed into service. The poor fellow knew so little about preaching that all he could do was stick to his text, repeating it over and over: "Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else." As he closed, he looked at the young man who had straggled in from the storm and was sitting "amid a desert of empty pews under the gallery," and he cried: "Young man, you look miserable; and you will be miserable — miserable in life and miserable in death — if you do not obey my text. But if you obey now, this moment, you will be saved." Then he shouted in a compelling, though untutored way: "Look! Look! Look! It is only a Look!" And in simple faith, Spurgeon looked and was converted. As long as he lived Spurgeon never tired of telling his story of how it all began back there on a snowy Sunday morning, under the preaching of a man so crude and uneducated that he could only repeat this text and call men to believe it. Right there, a basic truth was engrained into Spurgeon's mind and heart: Men are converted when they are

impressed by the Word and warmly called to respond. This was to be the chief characteristic of all his preaching.

At the age of seventeen, the year after his conversion, Spurgeon became pastor of the Baptist Chapel in the village of Waterbeach, and two years later he was called to the pastorate of the New Park Street Baptist Chapel, Southwark, in southeast London.

The church was nearly empty, and on the point of closing its doors, when the chubby-faced country lad became the minister. Within a few weeks vast crowds of people, from all over the metropolis where struggling for admission. So great was the crush that the evening service was transferred to the famous Exeter Hall in the Strand; and again the building was crowded. Then the bold step was taken of hiring the Royal Music Hall, in Surrey Gardens; and for three years Spurgeon preached to nine thousand people every Sunday morning. (19)

In 1859, just nine years after Spurgeon's conversion, Spurgeon and his supporters undertook the construction of the famous Metropolitan Tabernacle in London. It was opened in 1861, and there for thirty-two years Spurgeon preached to six thousand people twice every Sunday, some fifteen hun-

dred at the Monday evening prayer meetings, and another three thousand at the Thursday evening services. "In the whole history of Christendom there had been nothing quite like this continuous success." (20) Copies of his sermons were carried to all parts of the world, were translated into many languages, and were preached from pulpits where Spurgeon himself never stood. (21)

Not only did Spurgeon preach numerous sermons, he also published a multitude of sermons. Besides his classic homiletical commentary on the Psalms, *The Treasury of David*, he published weekly sermons which found their way to the farthest points of the globe. David Livingstone carried a tattered and well-worn copy of Spurgeon's famous sermon, "Punishments Not Accidents," to Africa and it was found among his papers after his death. (22) Over three thousand five hundred sermons came to be published under his name. (23)

Spurgeon illustrates what a preacher can do, while lacking academic training, disciplines himself to follow a purposeful system of study and applied himself to the task of sermon preparation. Thielecke says about Spurgeon that

success did not delude him. Instead he became aware of his lack of theological preparation and repeatedly and energetically sought admis-

sion to a theological seminary. By a strange providence he did not succeed in this but was obliged to remain an autodidact, a self-taught man.

While this set severe limitations on his training in theology, his self-education became all the more unusual in the form that it took. He did not exhaust himself in an indiscriminate, chaotic, book-devouring hunger for education, but rather gave evidence of a disciplined and purposeful system of study which, undergirded by intellectual power and determination and an astonishing memory, also disclosed itself . . . in his ability to organize his literary work on a large and well planned scale. (24)

During his lifetime, Spurgeon availed himself of a considerable number of assistants who aided him in digging through source materials in the British Museum and in combing through the works of the Puritan fathers in search of "seed thoughts" for his sermons and writings. (25) This saved Spurgeon countless hours of research and furnished him with a massive amount of material from which to draw in preaching and writing. It was an important element in Spurgeon's own disciplined preparation which allowed him to preach regularly four times a week and not run out of fresh material.

#### B. Spurgeon's Own Expressed View of Preaching.

Spurgeon placed so much weight on good preaching that he not only spoke and wrote on the subject, he founded a Pastor's College for the training of preachers. In his *Lectures to My Students*, Spurgeon gave clear expression to his personal view of preaching.

Sermons should have real teaching in them, and their doctrine should be solid, substantial, and abundant. We do not enter the pulpit to talk for talk's sake; we have instructions to convey important to the last degree, and we cannot afford to utter pretty nothings. Our range of subjects is all but boundless, and we cannot, therefore, be excused if our discourses are threadbare and devoid of substance. If we speak as ambassadors for God, we need never complain of want of matter, for our message is full to overflowing. The entire gospel must be presented from the pulpit; the whole faith once delivered to the saints must be proclaimed by us. (26)

Spurgeon's emphasis upon the solid content of good preaching is abundantly clear here, as well as his deep sense of the ambassadorial authority of the preacher. Form gives place to content as the primary concern of the preacher also in the following:

To divide a sermon well may be a very useful art, but how if there is nothing to divide? A mere division maker is like an excellent carver with an empty dish before him. To be able to deliver an exordium which shall be appropriate and attractive, to be at ease in speaking with propriety during the time allotted for the discourse, and to wind up with a respectable peroration, may appear to mere religious performers to be all that is requisite; but the true minister of Christ knows that the true value of a sermon must lie, not in its fashion and manner, but in the truth which it con-

(Continued on page 12)

## WORLD CONTACT CANADA

The aim of World Contact Canada is the promotion of the interests of immigrants and the preservation of their cultural heritage.

Encouraged by the results of last year's essay-contest, World Contact Canada has made up a program for 1971. This time contests for every age-group, with attractive prizes for the best entries. There is only one general condition: to participate one has to be a member of World Contact\*\*

### ART CONTEST

Age appr. 6-12 years.  
Grade school students.  
Only pen and ink or charcoal drawings, no oils or water-colours. The choice of subject is left to the discretion of the contestants. State grade and age.  
THREE PRIZES: first \$50.00, second \$25.00, third \$10.00.  
Date of closing: Sept. 1, 1971

### ESSAY CONTEST

Age appr. 12-18 years.  
High School students.  
Subject essay: "What my relatives told me about their first impressions and experiences in Canada".  
Write in English and no more than 1000 words.  
State grade and age.  
THREE PRIZES: first and second a return trip to Holland each, 3rd \$100.00.  
Date of closing: Sept. 1, 1971

### ESSAY CONTEST

For College and University Students.  
Subject essay: "How to improve the cultural relations between Canada and the Netherlands".  
In English only.  
No more than 1000 words.  
One prize will be awarded: a scholarship of \$250.00  
Date of closing: August 1, 1971

### SUGGESTION BOX

For everybody.  
Irrespective of age.  
Suggestion box: "What kind of activities do you think World Contact should organize for":  
a) Adult members in Canada  
b) Children.  
THREE PRIZES:  
1st \$50.00, 2nd \$40.00, 3rd \$30.00  
Date of closing: Sept. 1, 1971

### STORY CONTEST

For everybody.  
Irrespective of age.  
Story about: "Something funny happened to me."  
In English or Dutch.  
No more than 1000 words.  
THREE PRIZES:  
1st \$50.00, 2nd \$40.00, 3rd \$30.00  
Date of closing: Sept. 1, 1971

### PHOTO CONTEST

The choice of the subject is left to the discretion of the contestant.

Photos must be black and white, 8 x 10" glossy or smooth surface of a quality suitable for reproduction in the printing medium. In submitting photos, permission is granted to World Contact for unlimited but not exclusive use of each entry. For such use World Contact will pay \$5.00 at the time the photo is first used. State age.  
THREE PRIZES: 1st \$50.00, 2nd \$40.00, 3rd \$30.00.  
Date of closing: September 1, 1971

### SLOGAN CONTEST

For everybody.  
Irrespective of age.  
He who enters the best slogan, which can be used by World Contact Canada, will be honoured with a prize of \$25.00.  
Date of closing: Sept. 1, 1971

- \* All entries submitted become the property of World Contact Canada.
- \* All entries must be made by the persons submitting the entry, the name and addresses securely attached to the entry. They must be original work (no copy work) of subjects suitable for publication in the productions of World Contact.
- \* All entries to be sent to: World Contact Canada, p.o. box 662, Burlington, Ont.

\*\* Members are those families who have paid or will pay their contribution (\$10.00 for the period of October 1, 1970 till October 1, 1975 or \$5.00 for 2 years). A family membership includes resident children under 21 years of age. Contribution can also be paid in the Netherlands (fl. 35.00 on giro 1.35.55.00 in the name of Wereldcontact Arnhem, stating name and address of the person for whom the contribution has been paid for.)

- \* The panel of judges will be:  
Mrs. B. M. N. van Silfhout-Blok, High School Teacher, Toronto  
Prof. Dr. J. W. Wevers, University of Toronto  
Prof. Drs. F. P. Koffyberg, Brock University, St. Catharines, Ont.  
Dr. A. J. Verster, Doctor, Beamsville, Ontario  
Mr. G. Brender a Brandis, Artist painter, Carlisle, Ontario.
- \* The decisions of the judges with regard to the award of prizes are irrevocable.

MAILING ADDRESS: WORLD CONTACT CANADA P.O. Box 662, Burlington, Ontario



# PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

## WHAT WAS SAID?

When Dr. Paul Schrottenboer was in Holland recently, he noted a stronger articulation of deep concern regarding developments in the Reformed Churches there than at any other visit since he assumed his position as the General Secretary of the Reformed Ecumenical Synod in 1964. This is a clear sign that the new teachings do not appeal at all to many sincere biblical Christians in the Netherlands.

Mr. P. J. DeKlerk showed the background of the serious concern by publishing in the "Nederlands Dagblad" a collection of statements made by theologians of the "Gereformeerde Kerken" in the Netherlands.

I wish to thank Mr. J. Van Westenbrugge of Zwolle for contributing this whole collection to our page. Still more thanks go to his daughter, Miss R. Vanwestenbrugge, principal of the Brantford Christian School, for the trouble she took to translate the long list of statements into English.

I am sure that many of our readers will appreciate that this collection has been made available to them.

### Statements:

Professor Koole, in "Gereformeerd Weekblad",  
Sep. 16, 1966:

The Bible is an ancient Oriental description of history which one should not expect to be absolutely exact.

Drs. T. M. Gijhuis, in "Opdracht en Dienst",  
Jan. 1, 1966:

The snake in Paradise, Balaam's donkey, and Jonah's whale are the three animals to which "saving grace" is attributed, but whose stories we are not to take literally.

Professor Bakker, in "Gereformeerd Weekblad",  
Oct. 14, 1966:

(On II Cor. 11:3: "but I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ") In II Cor. 11:3, the apostle Paul is limited by his own horizon. The unsuspected witnesses have merely adjusted themselves to the opinion of their contemporaries, or they have said so in their ignorance.

Dr. F. L. Bos, in "Trouw",  
Jan. 8, 1966:

Paul has read the creation story regarding the duality and the individuality of man and woman through colored glasses.

Professor Kuitert,  
April 20, 1963,  
at the Conference of Christian Scientists:

Genesis 1 is a story borrowed from the Babylonian myths. God's creation has never begun "good" from the beginning. Genesis 3 is probably not a record of the facts. (As reported in the "Netherlands Dagblad")

Professor Kuitert,  
Oct. 5, 1966,  
in a meeting of the Christian Pedagogical Studies Centre:

There has never been an Adam and no Eve either; there never existed a Paradise that was created without sin and death.

Professor Kuitert, in the "Friese Kerkbode",  
Nov. 11, 1966:

There never was a falling into sin.

Professor Kuitert,  
May 13, 1966,  
as reported in "Trouw" on the annual Theological School Day in Kampen:

You cannot say that something really happened because it says so in the Bible. For instance, in the time of Joshua, Jericho did not exist.

Professor Rothuizen, in "Centraal Weekblad",  
June 12, 1966:

Homosexuality is no sin.

Professor Rothuizen, in "Trouw",  
Oct. 15, 1966:

When the homosexual author VanhetReve compares God with a donkey with whom he commits fornication, that is not intended as blatant blasphemy. In many respects, VanhetReve is a Christian author.

Rev. Zwanenburg, in the "Groninger Kerkbode",  
Jan. 9, 1965:

I wish to deviate from the doctrine of original sin.

Professor H. Ridderbos, in "Trouw",  
May 9, 1966:

The Bible has no authority regarding the expression of a certain concept-view of the world, nor as far as style or historical statements are concerned.

Sofar I gave exactly the half of the collection. In the Pulpit and Pew Page of the July 15 issue of our paper I hope to publish the other 12 statements. Let us be thankful that now finally, as Dr. Schrottenboer puts it, "the silent majority in the Dutch churches is outspokenly calling for a re-affirmation of the Reformed confessional position of the church."



## SCANNER

The following has been taken from Rev. H. Uittenbosch' May report about his ministry in Montreal Harbour:

— To stimulate the flow a magazine we have placed some attractively designed receptacles in the city's largest Protestant Churches and had a bulletin handed out explaining the need for magazines. Last year we distributed close to 100,000 magazines to the men of the Sea.

— By decision of the Board of Seaway Ministry, April 25 was set as the annual Day of prayer for seafarers. In the Christian Reformed Church of Montreal this day was celebrated with the presence of four officers from one of the ships in port. The Chapel service at the harbour saw a large crowd of seamen from a variety of nations attend the service and social hour. I believe that this annual Day of Prayer is a meaningful thing both for the seamen and for the supporting churches in that it brings this ministry closer to the people. It also brings all of us closer to the Lord.

— "This can't go on, this living a life without meaning," said one man after he came out of the Chapel and so 'excused' his presence in the worship service. From what we know about him, he is right. This can't go on. It is one thing to make a decision. It is quite another to follow through. But with my God I can jump over walls.

— I have had two speaking engagements before Women's Missionary Union groups of the Presbyterian Church. As one of the previous chaplains of the Montreal Sailors' Institute, the Rev. W. McClean has been associated with one of the Presbyterian Churches this contact was quite natural.

— "I was just digging into it." Into what? I inquired as I quoted a saying of the Lord as spoken through Moses. "Into this Moses," came the answer. "And what did you come up with?" I continued. "Jesus," he answered. — It's stunning to see how people come to grips with the Word of the Lord. But then again it says in Psalm 36:9, In Thy light shall we see light. And that holds for everyone who begins to stand in HIS light.

— Saw four Russians march into the Chapel some time ago. They sat through the entire service and requested a number of copies of the New Testament to take on board. At the insistence of one gave him an entire Bible plus three New Testaments. — Pray that these Scriptures may find their way. Pray also that these men with these valuables won't get caught.

★

### FROM THE QUEEN ELIZABETH HOSPITAL

On March 4th we had a most successful and enjoyable evening at the Queen Elizabeth Hospital. Let me tell you a little about it. The English Ladies' Society organized an evening of entertainment and also took care of refreshments. They provided the patients with delicious cake and coffee. They did a wonderful job, and it was appreciated by all who were there. The auditorium was well filled; there were 85 patients and a nice group from the congregation. Rev. DeVries showed some slides he took while in Holland, and they were enjoyed by

all. Some of our Young People also provided us with some very nice songs. A letter was received from Mrs. Waters, Director of Volunteer Services which is as follows:

"Please convey to the members of your church, who helped with your program, the sincere appreciation of the Queen Elizabeth Hospital and our patients. From all reports the evening was a

great success and was truly enjoyed by all those who attended. We consider your church and its members our very special friends as your many acts of kindness help to make life more pleasant for so many of our people. Thank you again for presenting the Travelogue and the musical numbers and for bringing the lovely refreshments. We are indeed grateful. May you be richly blessed as you continue to put your Christian faith into very practical service."

Once again I thank all those who took part in this evening and I hope we may be able to do it again in the fall. It takes little effort from us and means so much to these patients.

Annie Kerkhof.

Do you still remember these references to the celibacy in the Roman Catholic Church? Both belong to "the wit of the church":

Turning to the Chief Rabbi at dinner, Cardinal Vaughan asked mischievously, "When may I have the pleasure of helping you to some ham, Dr. Adler?" Replied the Rabbi, "Aty our Eminence's wedding."

After a Roman Catholic cardinal had given an Anglican bishop a splendid meal in his comfortable apartment, the bishop remarked that cardinals did themselves very well.

"Yes," replied the cardinal. "You have better halves, but we have better quarters."

## HITHER and YON

The work in the Grimsby, Ont. C.R.C. is rapidly expanding, to such an extent that the consistory had to take important decisions. A report in the bulletin has this to say:

The Committee on Church Extension reported, and the Consistory accepted the following motions. In the months of July and August, there will be one service at 10.00 A.M. The following motion was passed that the Consistory engage the services of a minister intern, retired minister or one from a neighbouring church, to conduct either the morning services or the afternoon service, and the present arrangement of one free Sunday every two months and extra service honorarium be discontinued. When the Consistory will act upon this motion, first the matter will be presented to the congregation for approval. The following motion was also passed, that the Consistory study, as soon as possible, (a) establishment of a new congregation in Beamsville or in its immediate area, (b) the calling of its own minister by the congregation, (c) the use, for a certain time, of the present church building by the congregation, (d) the expansion of the present Building Fund to assist a new congregation in the future. Grounds: the overall growth of the congregation, the continuous increase of workload for minister and consistory, the proper supervision and care of the congregation warrants planning for the future. Please take note that the Consistory will not act upon any of these matters before the approval of the congregation is obtained. These matters at this time are under study.

★

The following warning was found in the Agassiz, B.C. Chr. Ref. Church bulletin:

Beware of worshipping Jesus as the Son of God and professing your faith in Him as the saviour of the world while you blaspheme Him by the complete evidence in your daily life that He is powerless to do anything in and through you.

★

Rev. K. Verhulst, the minister in charge of the Inner City Program in Toronto, put this note in the church bulletins:

### DID YOU KNOW THAT . . .

the idea of an Evangelistic ministry in Toronto was discussed as far back as 1964? And that work in the Palmerston area was begun with a S.W.I.M. team and Bible School in the summer of 1968? After almost three years we are convinced that this work is being blessed by God and that this is the area in which we must stay. That is why we seek your support for the Inner-city ministry Fund Drive.

The consistory of the Smithers, B.C. Christian Reformed Church took a decision on who may be welcomed to the pulpit there:

Consistory decided that until things change in the Geref. Kerken, ministers from that church who may visit Canada will not automatically be allowed to occupy our pulpit by virtue of our sister-relationship, but will first be consulted as to their views on Scripture, etc.

★

### HONOUR TO A VETERAN IN IMMIGRATION MATTERS

(Bulletin of Rehoboth/Bowmanville.) — Classis Quinte met in Kingston. Mr. John VanderVliet reluctantly resigned as Treasurer of Classis for reasons of health. Mr. VanderVliet may be known to some of us. He is an oldtimer, coming to Canada before the Second World War. Moreover, as Fieldman, he did become well-known to many newcomers and was much appreciated. The new treasurer is Mr. Walter Vos of Whitby.

★

Even the bulletin of the Brooks, Alta. C.R.C. points to the possibilities of the Charity Clause in Ontario! Such co-operation should be appreciated!!

The Ontario Labour Relations Board has heard the initial series of applications testing the so-called Charity Clause. The Board is expected to issue its policy-making decision in a few weeks. Meanwhile, public hearings, involving the many other Christian workers who wish to pay the equivalent of secular unions dues to a registered Canadian charity are being scheduled. If you know of Ontario residents wanting to make use of the Charity Clause, the C.J.L. Foundation (P.O. Box 151, Rexdale, Ontario) will gladly serve them with local advice and other assistance.

And this short meditation comes from Stoney Plain, Alta. C.R.C. bulletin:

A recent Editorial in Christianity Today suggests that churches should require that church membership is annually renewed. An example is used of a church which could not locate a third of its members. They do not even know if they are dead or alive. (Some churches must be awful short on pastoral-care.) The secret to the solution is not an annual renewal of a church membership but a return to Biblical talking about the church as the body of Jesus Christ. In a living church members may resign but they won't get lost.

★

### 41 CANADIAN STUDENTS RECEIVE DEGREE AT CALVIN

On Saturday, May 22, six-hundred and eighty-five students were awarded Bachelor of Arts Degrees at Calvin College Commencement.

The commencement address was delivered by Dr. Joel Nederhood, Radio Minister of the Christian Reformed Church. Two Alumni received Distinguished Alumni Awards. Messrs. Harry R. Boer, A.B., Th.D., and J. Herman Fles, A.B. This presentation was followed by a special tribute of the Class of '71 by the student senate executive vice-president Mr. David Versepunt, '71. The tribute paid to Dr. Spoelhof, President of Calvin College, noted that Dr. W. Spoelhof has served the denomination for twenty years as president of the college.

The 685 candidates were then presented by Dr. John Vanden Berg, Dean of the College, after which President Spoelhof conferred upon them Bachelor of Arts degrees. Following the conferring of degrees the President and the Graduates participated in a Litany of Dedication.

Forty-one Canadian students were amongst those receiving their degrees.

## FORNICATION

This from Latin taken word indicates unlawful sexual intercourse. Literally it comes from the Latin word fornix, meaning a brothel, a house of prostitution.

The word itself shows that sinful behavior is meant. The Bible sheds full light on it. God calls unbeliever fornication, because one who gives up his God to whom he legally belongs, commits fornication by serving gods of his own making.

## TRY IT

No. 45

Elisha's father, hapt ash, lived in Belhamel, #A, zone HO.

Solution No. 44:

Lemuel, king of Massa, see Proverbs 31.



## CLASSIFIED ADS

**Pay your advertisement when you send it in. See our standard-rates below:**

Birth announcements \$4.50  
 Marriage and Engagement announcements \$6.00  
 Anniversary announcements \$7.00  
 Notifications of death \$6.00  
 "For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

**Calvinist-Contact**  
 Box 312, Station B,  
 Hamilton, Ont.

With great joy and gratitude to God, we are happy to announce the birth of our daughter

**RIEMKJE RHEA**  
 Born on June 8, 1971.  
 A sister for Herman-Albert.  
 Jerry & Stien Flikkema  
 (nee Hartholt).

111 Kimberley Cr.,  
 Kitchener, Ontario.

With thanks to God, the Giver of life, we announce the birth of our son,

**TIMOTHY JAMES**  
 A brother for Derek Cornelius and Peter John.  
 John and Nellie Schuurman.  
 June 9, 1971.  
 46 Three Valleys Dr. #3,  
 Don Mills, Ont.

Mr. and Mrs. B. Vander Hoek of Edmonton, Alberta are pleased to announce the marriage of their daughter:

**GRACE**  
 to  
**WILLEM HENGEVELD**

son of Mr. and Mrs. H. Hengeveld, Woodville, Ontario; on July 2nd, 1971 at 5:30 p.m. in the Third Christian Reformed Church of Edmonton, Alta

Rev. G. Ringnald officiating.

Mr. & Mrs. H. Vander Meulen of Ottawa, Ont. are pleased to announce the forthcoming marriage of their daughter

**YPIE**  
 to  
**CORNELIUS POST**

son of Mr. & Mrs. L. Post of Chesterville, Ont.

The wedding will take place on Saturday, July 3, 1971, at 3:30 p.m., in the Christian Reformed Church of Ottawa, West Ontario.

Rev. A. W. Schaafsma officiating.

Mr. and Mrs. R. van der Veen of R.R. #1, Laurel, Ontario are pleased to announce the forthcoming marriage of their daughter

**IDA**  
 to  
**Mr. WILLIAM ARTHUR PRINS**

son of Mr. and Mrs. G. Prins of 281 Harry St., Renfrew, Ontario.

The wedding will take place D.V. on July 9, 1971 at 4:00 p.m. in the Orangeville Christian Reformed Church.

Rev. G. Nonnekes officiating.

Mr. and Mrs. L. Batterink, Sarnia, Ont. are happy to announce the forthcoming marriage of their daughter

**MARY JANE**  
 to  
**Dr. EDWARD FABER**

son of Mr. and Mrs. R. Faber, Strathroy, Ont.

The wedding will take place on July 9, 1971 at 7 P.M., the Lord willing, in the Second Christian Reformed Church, Sarnia, Ont.

The Rev. P. Sluys of East Strathroy officiating.

Future address:  
 Box 677, Forest, Ont.

Mr. and Mrs. James Jousstra of Menkland, Ont. are pleased to announce the forthcoming marriage of their daughter

**GLADYS**  
 to  
**Mr. HENDRIK WILLEM WIKKERINK**

son of Mr. & Mrs. J. W. Wikkerink, Cobble Hill, B.C.

The wedding will take place D.V. July 10, 1971 at 2:30 p.m. in the First Christian Reformed Church of Duncan.

Rev. L. Slofstra officiating.

Future address:  
 Bench Rd., Cowichan Station, B.C.

CALVINIST-CONTACT

1921 — 1971

On July 7, 1971, the Lord willing, we hope to celebrate with our parents, grandparents and great-grandparents

**CORNELIS VAN RYK**  
 and  
**HENDRIKA VAN RYK—**  
**VAN DRIEL**  
 their 50th wedding anniversary.

Their thankful children:  
 To and Joop Van Ryswyk,  
 Boskoop, Holland.  
 Henny and Floor Kooyman,  
 Ontario, California, U.S.A.  
 Piet Van Ryk,  
 Edmonton, Alberta.  
 Dick and Laverne Van Ryk,  
 Edmonton, Alberta.  
 Gerry and Ann Van Ryk,  
 Winnipeg, Manitoba.  
 Henk and Rene Van Ryk,  
 Cornwall, Ontario.  
 41 grandchildren and  
 8 great-grandchildren.

13708 - 115 Ave.,  
 Edmonton, Alberta.

The Lord willing on July 9th, 1971, we hope to celebrate with our dear parents and grandparents

**PETER NIENHUIS**  
 and  
**CATHARINA NIENHUIS—**  
**WESTRA**  
 their 40th wedding anniversary.

We thank God for our parents and pray that He will continue to keep them and bless them for each other and for us.

**Cor & Henny Wierenga,**  
 Burlington, Ont.  
 Karen, Marlene, Lilly,  
 Pauline, Joanne, Harold,  
 Leonard and Peter.

**Jack & Sharon Nienhuis,**  
 Dundas, Ont.  
 Sherry & Cathy.

**Bob & Jennie Nienhuis,**  
 Edmonton, Alta.  
 Kelly & Diane.

**Henk & Liz Nienhuis,**  
 Hamilton, Ont.  
 Peggy, Wilma & Peter.

**Ann & Ron Dirkse,**  
 Burlington, Ont.  
 René & Jimmy.

473 Linwell Rd., Apt. 301,  
 St. Catharines, Ont.

1936 — 1971

On June 26 we celebrated with our parents and grandparents

**JAC. G. DE BOER**  
 and  
**ALIDA WILHELMINA**  
**DE BOER—v d. DEYLL**

the occasion of their 35th wedding anniversary.

We pray that the Lord will bless them, and grant them many happy years together.

**Edmonton:**  
 Helen and Fred Lenten,  
 Jacqueline, John, Michele.

**Calgary:**  
 Dick and Carol De Boer,  
 Janice, David.

**Calgary:**  
 Fred De Boer.  
**Edmonton:**  
 Jacques De Boer.

10627 - 149 Street,  
 Edmonton, Alta.

1936 — 1971

On Wednesday, July 7, the Lord willing, we hope to celebrate with our dear parents and grandparents the occasion of their 35th wedding anniversary

**JOHAN HOFTYZER**  
 and  
**HENDRIKA HOFTYZER—**  
**TEEUWSEN**

We hope and pray that the Lord will grant them many more years of joy and happiness together.

**Lambert & Jo Barink,**  
 Henry - John - Gary -  
 Edwin,

**Trenton, Ont.**  
**John & Riek Vink,**  
 John - Hetty - Harry -  
 Andrew,

**Peterborough, Ont.**  
**Bill & Betsy Witteveen,**  
 Henrietta - Albert -  
 Jo-Anne - Annetta -  
 Darren & Jacqueline,

**Peterborough, Ont.**  
**Joe & Frances VanderMeulen,**  
 Steven - Sandra - Jeffrey,  
 Cobourg, Ont.

**Hans & Anne Kers,**  
 Gerda - Ivan

**Mossley, Ont.**  
**Bert & Anne Hoftyzer,**  
 John,

**Indian River, Ont.**  
**John & Dianne Lubberts,**  
 Brent,

**Indian River, Ont.**  
**Frank Hoftyzer, at home,**  
 Hastings, Ont.

R.R. #3, Hastings, Ont.

**OPEN HOUSE**

The Open House to celebrate the 35th wedding anniversary of our parents, Mr. & Mrs. Cornelius Vanderkruk will be held from 3 to 5 in the afternoon on Saturday, July 3, 1971 at home: Robson Rd., Waterdown, Ont., and not at the Dundas Chr. Ref. Church basement. All friends and relatives welcome.

1946 — 1971

On July 9th, the Lord willing, we hope to celebrate with our parents and grandparents

**JAN RUITER**  
 and  
**ALBERTJE RUITER**  
**(HUISINGA)**  
 on their 25th wedding anniversary.

"Thy word is a lamp unto my feet and a light unto my path."

With thankful hearts we praise the Lord for his goodness and mercy throughout these wonderful years of their married life. We pray that He may bless and keep them for many more years together.

Their grateful children and grandchildren:

**Riek and Jane Wierstra,**  
 Annette & Karen,  
 Guelph.

**Henry and Betty Thalen,**  
 Alice,  
 Listowel.

**Clarence and Darlene,**  
 Sudbury.

**Lucy**  
**Tinie**  
**Henny**  
 Peter & Ricky at home.

65 Devere Dr.,  
 Guelph, Ont.

On Saturday, July 10, 1971, D.V. we hope to celebrate the 25th wedding anniversary of

**Mr. THEUNIS SIDERIUS**  
 and  
**Mrs. RIE SIDERIUS—VISCH**

That God may bless them and grant them many more years together is the wish of:

**Mrs. I. Kaldewey—Siderius.**  
 Martin and Alice  
 Dianne and Bill  
 John and Sylvia  
 Mary

**Herman and Dirma**  
**Peter and Annette**  
 R.R. # 2, Brockville, Ont.

In His wisdom the Lord called home on June 11, 1971, our beloved son and brother and uncle

**MITCHELL,**

through a tragic accident, at the age of 24 years.

"The Lord is my strength and my shield, my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him." Psalm 28 verse 7.

**Mr. & Mrs. Mitchell**  
 Van Berkel,  
 Odessa, Ontario.

**John & Sandra**  
 Van Berkel,  
 Lori & Johnnie,  
 Trenton, Ontario.

**George & Margaret**  
 Hoekstra,  
 John & Wendy,  
 Kingston, Ontario.

**Harold**  
**Jacob**  
**Bill**

Odessa, Ontario.

In love He came to take His child. We took care of him for seven weeks. We named him gift of grace

**JOHN PAUL**

"That we be strong in the grace that is ours in union with Christ Jesus." (2 Timothy 2:1)

**Dirk and Aukje**  
 Romkema,  
 Jeanette,  
 Bert.

**Rexdale, Ont.**

June 20, 1971.

**TRAVELLING?**

A family visit to your Family (airconditioned) Christian Bookstore may be one of the highlights of your summer-holidays. Close to all major highways, in downtown Burlington (468 Brant). Your Family Christian Bookstore, (G. Denbok, proprietor.)

**GETTING MARRIED?**

We dare say that we have the most beautiful collection of

**WEDDING INVITATIONS**

At least . . . that's what customers tell us.

Open Thursday and Friday till 9 P.M. Saturday 9-12.

**Guardian Press**

89 Gage Ave. S., Hamilton, Ont. Phone 549-1489.

Vanuit Holland ontvingen we het droeve bericht dat op 18 juni 1971 de Here in Zijn heerlijkheid heeft opgenomen onze lieve vrouw en moeder en grootmoeder

**REINO KOOPMAN—**  
**WESTER,**  
 op de leeftijd van 70 jaar.

**R. Koopman,**  
 Holland.

**H. Koopman,**  
**N. Koopman—**  
 Koornneef,  
 Canada.

**L. Dol,**  
**A. Dol—Koopman,**  
 Holland.

**C. P. Van Kooten,**  
**T. Van Kooten—**  
 Koopman,  
 Canada.

**E. Oosterban,**  
**R. Oosterbaan—**  
 Koopman,  
 Holland.

**Jan Koopman,**  
 Holland.  
 16 Kleinkinderen.

"Ik heb de goede strijd gestreden, ik heb mijn loop ten einde gebracht, ik heb het geloof behouden."

De begrafenis heeft plaats gehad op dinsdag 22 juni 1971 te Achlum, Friesland (Holland).

Vacation in Toronto?

**ROOM TO LET**  
 in Christian home. 5 Dollar a couple. Make your own meals. Write 2567 Hurontario Apt. A, Mississauga, Ont.

Wanted:

**MARRIED MAN**  
 for dairy farm. Experience necessary. Top wages. Have modern 3-bedroom house. Eight miles from Lethbridge Chr. Ref. Church. Write Box 544, Coaldale, Alberta.

Welke

**VROUW OF WEDUWE**  
 van Chr. beginselen zou voor gezelschap willen inwonen bij een retired weduwnaar, met vrije inwoning? Brieven onder no. 2359, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

**MODERN BARBER SHOP**

The only men's hairstyling shop in the town. Annual income approx. \$11,000. A new brick building complete with barber chair and the finest of equipment. Can be bought for the full price of \$12,000 with \$2,000 down. Call S. H. (BERNIE) BOERSMA, Real Estate Broker, 643 Murphy Rd., Sarnia, Ont. at 344-2433 of 845-3178.

**DRAYTON**

\$10,000. Ideal retirement home. Full bath, bedroom, kitchen & large livingroom on ground floor. Two bedrooms up. New garage. Attractive lot. Taxes only \$87.00.

**HOBBY FARM**  
 25 Acres, remodelled 3-bedroom brick home. Carpeted livingroom. New steel barn with automatic cleaner. Drilled well, new pump. Excellent land, on main road 2 miles from town. Only \$10,000 down.

**235 ACRE FARM**

\$69,000. 2 Miles S. of Drayton. One of the best available. Newly painted, 60 x 106 ft. barn. New steel stabling ties. 40 Cows. Steel pens, silo & stable cleaner. Nearly new steel implement shed. 4-Bedroom brick home, oil furnace and bath with spacious rooms in good condition. Land is highly productive & all workable except for small wood lot.

**Joe Mayne 638-2665 Drayton, Ont.**

**H. KREEFT, C.A.**

**Chartered**  
**Accountant**

968 EXMOUTH STREET

**SARNIA, ONT.**

337-8559

## TEACHERS WANTED

**DURHAM CHRISTIAN HIGH SCHOOL**

is still interested in receiving applications for teaching in English. Send applications and transcript to: Mr. W. Bylsma, Principal, Durham Christian High School, Box 238, Bowmanville, Ontario.

**LONDON PARENTAL CHRISTIAN SCHOOL**

needs a

**GRADE 4/5 TEACHER**

for September 1971. Applications to be sent to Mr. Wm. Van Wieren, 202 Clarke Side Rd., London, Ont.

**DUNDAS CHR. SCHOOL**

Due to increased enrollment, our school needs another

**TEACHER**

for the lower grades. Please send applications to Mr. F. Burghgraef, principal, R.R. 4, Dundas, Ont.

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AACS Study Conference, Bellevue Christian School, Bellevue, Wash. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.

Sept. 3-6

AACS Study Conference, Columbia Camp, Cultus Lake, B.C. Speakers: Dr. Arnold DeGraaf, Dr. Peter Schouls.

Sept. 3-6

AACS Study Conference, Pioneer Lodge, S



## Great Preachers

(Continued from page 9)

tains. Nothing can compensate for the absence of teaching; all the rhetoric in the world is but as chaff to the wheat in contrast to the gospel of our salvation. (27)

Spurgeon could soar to great heights of eloquence in defence of his position that solid content is the sine qua non of good preaching:

However beautiful the sower's basket it is a miserable mockery if it be without seed. The grandest discourse ever delivered is an obtentatious failure if the doctrine of the grace of God be absent from it; it sweeps over men's heads like a cloud, but it distributes no rain upon the thirsty earth; and therefore the remembrance of it to souls taught wisdom by an experience of pressing need is one of disappointment, or worse. A man's style may be as fascinating as that of the author of who one said that she should write with a crystal pen dipped in dew upon silver paper, and use for pounce the dust of a butterfly's wing; but to an audience whose souls are in instant jeopardy, what will mere elegance be but "altogether lighter than vanity"? (28)

Spurgeon's concern for men's souls and their eternal salvation drove him to insist that preaching be rich in God's Word. He knew from personal experience that God's Word in the mouth of a poor shoemaker is more efficacious than all human logic from the lips of a great orator. It did not matter much if the sower's basket were beautiful. If it contained no seed!

How does one judge a "good" sermon? Spurgeon tells his students what criterion to use:

Horses are not to be judged by their bells or their trappings, but by limb and bone and blood; and sermons, when criticised by judicious hearers, are largely measured by the amount of gospel truth and force of gospel spirit which they contain. Brethren, weigh your sermons. Do not retail them by the yard, but deal them out by the pound. Set no store by the quantity of words which you utter, but strive to be esteemed for the quality of your matter. (29)

Preachers are "interpreters" of the Scriptures, "messengers from heaven," and the destiny of eternal souls hangs in the balances. From this viewpoint, Spurgeon lays down what he considered the most basic requirements of preaching: Sound information upon scriptural subjects, a plentiful supply of edifying, instructive truth, and an intelligible presentation of theology. "Many sermons are very poor specimens of godly discourse," he says, and "if you listen . . . for twelve years to the common run of preachers, you will not arrive at anything like an idea of their system of theology." This, Spurgeon concludes, is a "grievous fault" and much to be deplored. (30)

Spurgeon's personal views on the subject of preaching included a host of practical matters which he included in his lectures to his students. They ranged from the content of sermons to their preparation and delivery, the preacher's voice and gestures, and his facial expressions while preaching. Regardless of the years, Spurgeon's Lectures deserves to be read by every preacher and student of preaching today. Though he himself never received formal training in homiletics, he deeply believed in all-around preparation for others. For, as he put it, "the solemn task of preaching the gospel demands everything that a man can give, the very best." (31)

### C. Characteristics of Spurgeon's Preaching.

Spurgeon was a great preacher more than a preacher of great sermons. (32) Almost any preach-

er can manage to produce half a dozen great sermons in the course of a lifetime, but Spurgeon did it consistently, for a third of a century. While some of his sermons stand out above the rest, there is a uniform high level throughout, and that was the outstanding characteristic of the man. It was this that earned him the evaluation made about him by John Henry Jowett, himself a prince among preachers, that Spurgeon "is not eclipsed even when set in radiant succession to Paul, Luther and Calvin." (33)

On the whole, Spurgeon's sermons show careful construction. Though sometimes inaccurate in his interpretation of a text, owing partly perhaps to his lack of formal theological education and probably to a great extent to the pressure under which he worked. When a man must produce four sermons each week, plus fulfilling the duties of a pastor, editor, lecturer, and publisher of books, he must be forgiven if his written sermons lack some of the niceties which other men with less to do may demand. (34)

Dargan gives seven characteristics which explain Spurgeon's magnetic attraction as a preacher: 1) His use of Scripture was "rich, devout, effective." 2) "In doctrine he was an old-fashioned evangelical Calvinist from beginning to end." 3) He had had a definite and decisive conversion experience, and through it had become a "mighty man in prayer." 4) His natural endowments of face, figure, and voice were good. 5) He had a pastor's heart and kept in touch with common people. 6) His style was homely, powerful Saxon, his delivery was free and natural, without notes or written manuscript, and his language was rich and poetic. 7) His motive was clear and uniform: to glorify God in saving men. (35)

Spurgeon was a poet in the pulpit. It was said of him that "An unpoetic phrase never passed through his mouth." His printed sermons reveal this, and the sheer beauty of his utterance added greatly to his popularity.

### D. An Evaluation of Spurgeon's Preaching.

Spurgeon has been widely acclaimed as the "Prince of preachers." Doubtless, there have been few, if any, greater preachers than he. He set high standards of excellence for himself and for others, and in his own preaching he came as close to meeting those standards as anyone has been able to do. Both the "what" and the "how" of preaching concerned him, and he brought to the pulpit the rich imagery which was the fruit of a mind that was constantly seeing life in the categories and with the eyes of a vital, living faith. (36)

When viewed in the light of his own estimate of what makes great preaching, Spurgeon shows up well. He knew how to communicate God's Word clearly, powerfully, and with a beauty

which was almost poetic. It is true, as Dargan, along with a number of Spurgeon's critical contemporaries, points out, that "The structure of his sermons was often homiletically faulty and careless," and his exegesis was sometimes inaccurate. (37) The latter weakness Spurgeon himself would have been the first to deplore if in any way the communication of Scriptural truth was jeopardized by it. On the whole, however, Spurgeon's genius as an expositor of Scripture must be acknowledged, and he deserves the tributes given him as one of the greatest pulpites of all times.

One thing more must be said about Spurgeon as a preacher and it concerns the religious environment in which he preached. It was a time of revival and spiritual awakening in England, such as, unfortunately, neither that country or our own has seen since. The Prayer Revival which had begun in 1957 swept across England two years later. Religious interest and expectation were in the air. When Spurgeon said to his students, "Sound information upon scriptural subjects your hearers crave for," he was speaking out of an experience of revival which not every generation of preachers has the privilege of witnessing. (38) After a period in which England was gripped by widespread moral, industrial and political corruptions, a widespread spiritual awakening was taking place, and Spurgeon entered the pulpit in the very heart of the movement. As he himself pointed out, it was a time when great things were happening religiously and this explains to a great extent the crowds which came to hear Spurgeon preach:

I have seen what I never saw before. It has been my lot these last six years to preach to crowded congregations, and to see many, many souls brought to Christ. It has been no unusual thing for us to see the greatest and noblest of the land listening to the word of God: but this week I have seen, I repeat, what mine eyes have never before beheld, used as I am to extraordinary things. I have seen the people of Dublin, without exception, from the highest to the lowest, crowd in to hear the Gospel. I have known that my congregation has been constituted in a considerable measure of Roman Catholics, and I have seen them listening to the

Word with as much attention as though they had been Protestants. I have seen men who never heard the Gospel before, military men, whose tastes and habits were not likely to be those of the Puritanic minister, who have nevertheless sat to listen; may, they have come again; they have submitted to be crowned, that they might press in to hear the Word, and I have never before seen such intense eagerness of the people to listen to the Gospel. (39)

Times like those which Spurgeon here describes are conducive to great preaching. When the "itching ears" of indifference suddenly become the attentive ears of earnest seekers, there is a natural response from those in the pulpit to do their best. Spurgeon's response was a doctrinally-oriented type of preaching which at one and the same time was pastoral and evangelistic. Spurgeon's sermons taught great truths simply and called men to conversion passionately. This proved to be what his generation needed most. As the crowds mounted and his congregation grew, Spurgeon recognized that the Lord's blessing lay upon his preaching and he strove hard to perfect his method. The excellence of his preaching, as I see it, was as much the result as the cause of the spiritual awakening which was passing through England in his time.

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